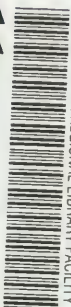


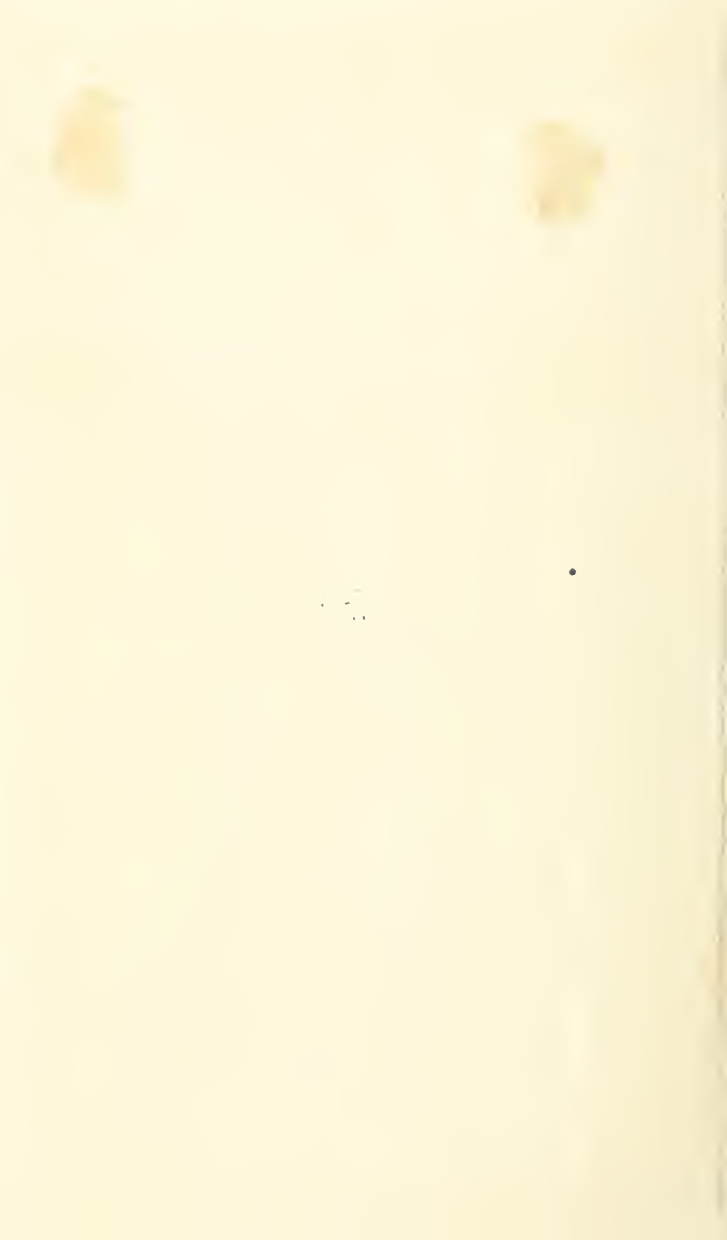
Sympathy and System
— in Giving —
ELWOOD STREET

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*Edited by Frank L. McVey, Ph.D., LL.D.,
President of the University of Kentucky*

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SYMPATHY AND SYSTEM IN GIVING

BY

ELWOOD STREET

Director, Welfare League, Louisville, Kentucky,
and Secretary, American Association
for Community Organization



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Dedicated to
WHITING WILLIAMS,
Formerly Executive Secretary,
Cleveland Federation for Charity and Philanthropy

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MODERN charity has been an enigma to many people. Not only were they confused regarding the choice of gifts but they were opposed to philanthropic enterprises that emphasized service rather than giving in the assistance of the unfortunate. The most successful charity organizations, or as they are now called "welfare associations," were those maintaining staffs of well-trained people. After all, every "charity" problem is a problem of adjustment. And it is this phase, that Mr. Street has emphasized, adjustment under wise direction. The growth, however, of the great private philanthropies require increasing amounts of money to maintain them. How to give wisely and well is not an easy matter to determine. Every well-to-do citizen is called upon to do his part in helping rejuvenate the wreckage of society. This book will be a genuine help to the giver who wants wise direction in assisting him to a conclusion.

F. L. M.

AUTHOR'S PREFACE

FOR the "man on the street" to whom much of modern charity is a mystery, but who nevertheless is being asked to give more and more to that charity, is this little book written.

I have attempted to write it in the same manner that, by personal conversation, I would try to explain what "all this charity is about" to some broker or merchant or lawyer friend of mine who had been buried in his business or professional interests and had suddenly come to the realization that while he wanted to help others, he wanted to help effectively and to know why and how he was helping.

My chief personal reaction after writing this book has been a feeling of tremendous humility at the amount that I have discovered I do not know about social service; and of hopelessness at ever being able to know thoroughly a subject so deeply rooted in human history and so various in its manifestations at the present day.

If, for all this book's imperfections, it shall have helped some few people to give more intelligently and happily, or to lend their influence more effectively to advance the cause of human welfare in our country, I shall feel that all the effort will have been well repaid.

Author's Preface

I wish especially to acknowledge the valuable aid of Miss Mildred Graham in securing material for this book; of Miss Mildred Anderson in painstakingly and thoughtfully revising the manuscript; and of the editor, Dr. Frank L. McVey, for his very sympathetic and helpful suggestions for improvement.

ELWOOD STREET.

LOUISVILLE, KENTUCKY,

December 28, 1920.

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SYMPATHY AND SYSTEM
IN GIVING

THE NATIONAL SOCIAL SCIENCE SERIES

Edited by Frank L. McVey

The purpose of this series is to furnish for busy men and women a brief but essentially sane and sound discussion of present-day questions. The authors have been chosen with care from men who are in first-hand contact with the materials, and who will bring to the reader the newest phases of the subject.

SYMPATHY AND SYSTEM IN GIVING

CHAPTER I

WHY?

A QUARTER of a century ago, Abraham Epworth Rounds, aged forty-five, came shambling out of mountainous eastern Tennessee to one of our Kentucky cities. He was intent on making a living in easier fashion than scratching it from the lean soil of the mountainside. Among his immediate relatives were nineteen people defective from birth—blind, deaf, feeble-minded. Abraham Epworth Rounds ran true to the family form. His sight was so defective that he had been given a few years of schooling at the Tennessee School for the Blind.

In Louisville, at first, he made a precarious living for himself and his wife (his second spouse) by working at odd jobs, chiefly on the road, and by periodical fits of labor in the woodyard of the Associated Charities, in exchange for which evidence of his good intent, the family rent and grocery bills were paid. Before long, mutual fits of temper provided the basis of a divorce between himself and his wife.

Then it was that Abraham Epworth Rounds en-

tered public life. He simultaneously acquired a job as "white wing" in the city street-cleaning department and a third wife. This good lady, in the course of time, presented him with triplets, whom he named after the mayor, the chairman of the Board of Works (under which was the street-cleaning department) and the head of the street-cleaning department. Each of the godfathers made an appropriate gift to his godchild. The story of this unusual chain of events naturally got into the newspapers. Thereupon gifts were showered by an enthusiastic public upon the triplets and their proud mother and their "blind" (for publicity purposes) father.

Abraham Epworth Rounds had apparently long suspected that the public owed him a living, and this experience confirmed his opinion. He promptly took his battered old fiddle, a folding chair, and a tin cup and repaired to the most conspicuous corner in the city. There, he unfolded his chair, sat himself down, strapped the cup to his knee, assumed the full appearance of blindness, and began playing hymn tunes on the fiddle. The results were highly satisfactory. The "blind" fiddler, with his hymn tunes, touched the sympathies and the religious sensibilities of good folk, and he at once began to collect, in his tin cup, a better living than he ever had been able to make by work.

For twenty years Abraham Epworth Rounds thus sat and fiddled and collected alms. In addition to the fifteen to thirty dollars a week he made from begging, he and the family received gifts from the

three churches to which the family belonged, and from various semi-religious charitable organizations. The whole family was pauperized. Abraham Epworth Rounds refused, steadily, the offers of pensioning made from time to time by the Associated Charities, because he could make a more ample living by begging. The triplets grew into shiftless young men. Two more boys were born, both blind. When they became old enough to go to a school for the blind, they proved to be the hardest to handle in the whole school—because they felt they were specially privileged.

Finally, the thing happened which should have happened in the beginning. The police were persuaded to enforce the city ordinances and state laws which prohibited begging and vagrancy; and Abraham Epworth Rounds, although defying the police orders longer than any of the other beggars who had infested the streets, was finally forced to go to the Associated Charities for direction and help. He was the last of the beggars.

Then was done a very simple thing, a thing which might have been done at any time in the previous twenty years except for thoughtless and haphazard almsgiving. The Associated Charities got Abraham Epworth Rounds a job working in a broom shop for the blind; and persuaded one of the triplets, still living with his parents, to go to work. The family promptly became self-supporting; and, thanks to the guidance of the Associated Charities worker, has since needed practically no material aid.

Every city in the country has its duplicates, in

more or less recognizable form, of Abraham Epworth Rounds; and the problem he exemplifies is a problem which faces most American citizens at the present time. How may one give so as to render constructive service to his fellow-citizens in need?

Old as civilization itself, the spirit of giving, or charity, is one of the most potent forces of the modern world in serving those in distress, in expressing the higher emotions of our citizenship and in molding social life. By "charity," in these modern days, we mean not merely the giving by benevolent individuals of alms or "material relief" to those unfortunate people who are hungry, or cold, or without clothing or shelter, but we include in the term the whole field of human service or "social service," as financed by the voluntary gifts of generous people and made effective through competent organization.

The Reasons for Giving

Giving expresses the fundamental instinct of sympathy. This relationship expands from the care of the savage for his aged parents and his infant children through various stages of regard for those less able to take care of themselves, to the broad humanitarianism of the present-day philanthropist who recognizes a responsible kinship for suffering human beings in such distant parts of the world as Armenia and Syria. The idea of brotherly love is inherent in all religions; the one point on which all faiths can agree is on the practice of charity; and many people who have little or no theology at all hold that human

service to them sums up all religion. The very name "charity" is derived from the Latin *caritas* or "love;" "philanthropy" comes from the Greek and means literally "love of man;" while "benevolence" in its Latin original means "well-wishing." Giving thus is seen to be the expression of strong human emotions; and to have the added virtue of putting one "in tune with the infinite."

Why People Give

The fundamental nature of giving in its relation to the life of the giver is well indicated by the replies to a questionnaire recently sent to givers of the Welfare League of Louisville. They were asked to indicate what seemed to them the relative importance of the following possible causes of giving: pity for those in distress; sympathy for their fellow-men in need; humanity; religious obligations; justice to those who have not had a fair chance; duty to their fellow-citizens in need; making Louisville a better place for themselves and those they held dear.

Pity was indicated as the strongest motive for giving, with 490 votes; sympathy, next in importance, with 348; humanity, which is related to sympathy, third, with 419; religious obligation, 344; justice, 305; duty, 314; and safety, which is a selfish motive, as contrasted with the others (which may be considered altruistic), 217.

Interesting side lights on human nature are cast by some of the other reasons which were assigned by soul-searching givers as reasons for their charity. "To make the giver a better man." "The duty or

obligation one owes to his Lord and Creator and to his fellow-man." "Because 'my position demands it' or because 'the other fellow did'." "Those able and strong should help and assist the weak." "We feel that it is our duty to assist those in distress and that the distribution is much better taken care of than it would be through our own private efforts at investigating the different cases." "Aiding people to help themselves." "Moral obligation." "The happiness it brings to the giver." "Care of today's children who will be tomorrow's men and women. Their Christian upbringing will forestall Bolshevistic tendencies in the future." "Unfortunates must be taken care of, whether deserving or not." "Our greatest blessing is our ability to serve and use God's gifts to us in helping God's children." "A great many, like myself, have no children." "For the common good." "To make the world a better place to live, both for them and ourselves." "Gratitude for blessings and ability to give." "The Golden Rule." "Because I owe it to myself to see that everyone is happy near me." These were more or less isolated statements, for most of those who answered the questionnaire confined themselves to numbering their choices among the reasons originally listed. Still, the general tone of these added reasons is significant. There seems no reason to think that the relative importance of these various motives of giving would not hold good for the country at large, for the questionnaires were filled in by people of every social group or class, every religious faith or no faith, and both white and colored people, in Louis-

ville. Human nature, as expressed in giving, surely is about the same everywhere.

Giving More General Now Than Ever

The force of these reasons for the practice of charity seems to be growing stronger and stronger, so that nowadays almost everyone gives to some charitable cause or other. Our philanthropists range from the world-weary multi-millionaire who establishes a foundation with a staff of experts to carry out specific benevolent purposes, to the little boy in Sunday school who gives a shiny penny, which he has carried from home tightly clutched in a sweaty little fist, to buy milk for sick babies. Organized giving increased greatly during the World War, with the "drives" for the Red Cross, the Y. M. C. A., the Salvation Army, and the other war agencies. These appeals were given unparalleled force by patriotism and by a selective military service which called men from almost every household to the dangers of war. Generous givers were secured by the tens of thousands where the old peace-time charities had their thousands. During the war, also, men and women who never before had rendered any personal service for unselfish causes gave unstintedly of their time and energy in Red Cross workrooms, in helping to entertain soldiers, in campaigns for war funds and for the sale of Liberty bonds and war savings stamps and in service as Four-Minute Men, speaking under the direction of the Committee on Public Information. People discovered not only that they had time for such unpaid service, but that they enjoyed it,

as well. The habit of giving time and service, thus acquired during the war, is not easily lost; and many persons either have bestowed generous gifts of their time and money upon peace-time philanthropies or are looking for the opportunity to do so. It may truly be said of giving that "Everybody's doing it;" and, quite as truly, that almost everybody's doing it because he likes it. The joy of giving is being shared now by more givers than ever before in our country's history.

Modern Munificence

The same causes which have brought about a multiplication of the number of givers have tremendously increased the amount of money given. A recent writer has said,

Up to the time we entered the war the largest national project for raising money had been a pension fund for clergymen, with \$4,000,000 as its objective. Nearly five years was spent in planning and preparation for this drive, and a year allowed for putting it through. Skeptics declared the scheme preposterous. Prophets predicted that it would fail. Nobody really knew whether it would be successful or not. When contributions exceeded the huge amount sought, everybody was astonished.

Since then, however, money-raising drives for millions have multiplied, until every city, town, and even country crossroads has had its campaigns for war funds, charities, churches, educational institutions, relief work, social projects, and other causes. The billion-dollar steel trust was a world marvel of high finance twenty years ago. But the drive is highest finance.

It is estimated that the aggregate amount of money raised for innumerable causes the past year would comfortably float the steel corporation of 1900, for it exceeds \$1,000,000,000, as nearly as figures can be secured, and maybe runs to \$1,500,000,000.

Some months ago a New York investigator prepared an inquiry blank and began mailing it to the promoters of every money-raising drive he could get wind of. He exhibited a pile of blanks that had been filled out and returned to him. There were several hundred of them.

The first blank on top of the pile carried the name of a church organization that would not be at all familiar to the general public. This organization was raising funds locally, in a group of middle western states. The question "What amount of money is asked for?" was answered succinctly in figures: \$75,000,000. Just like that!

Other institutions asked for sums from \$100,000 up to tens of millions. The millions predominated. Every fourth or fifth report modestly descended into fractions—halves of millions and quarters of millions, but rarely tenths. Anything under \$100,000 was exceptional, the trifling needs of some local institution—but trifling only by contrast.¹

Myriads Served by Modern Charity

While the number of givers and the amount given have thus increased of late years, the number of those benefiting by their gifts has also increased. This increase in the number of beneficiaries of modern charity is not because of any increase in

¹ James H. Collins, "The Drive Industry," *Saturday Evening Post*, August 14, 1920, p. 5.

the amount of poverty (although the high cost of commodities since the war has doubtless thrust many families below the poverty line) or because of any reckless spending of the increased funds which have been made available ; but because the expanding idea of charity or social service has extended this service to multitudes who were not reached by ancient charity.

Charity no longer contents itself with mere almsgiving, with caring only for those who are sick or in distress. Charity is extending itself to the field of prevention. It promotes good health throughout a community, so that fewer people in any social class may suffer the financial losses entailed by sickness and death. It provides wholesome recreation for whole neighborhoods, so that none may become the victims of vice or the devotees of crime. It is concerned in seeing that all children get adequate training for effective, self-supporting adult life, so that none shall become poverty-stricken through lack of opportunity. It renders advisory service to families and individuals at the very beginning of troubles which might lead to acute distress and poverty and thus, while increasing the number of people served, reduces the number of people who must otherwise be given that mere "material relief" in the shape of food, fuel, clothing, or shelter which is the evidence of the failure of society adequately to safeguard its members.

Charity today serves constructively an increasing number of people, rendering often to whole communities a kind of wholesome aid which was never

thought of in ancient days when the whole of charity was thought to be summed up in giving to the man or woman in obvious distress.

Social Service a Growing Profession

While givers, gifts, and clients mount in total, the number of people engaged in full-time, paid social service has also greatly increased.

One of the valuable results of the World War, from the point of view of the peace-time charities, was that it taught to untold thousands of people, who previously had sneered at "the red tape of charity" and at "social theorists" the value of the methods which had been developed by these hitherto unregarded charities. The American Red Cross in its Home Service Section took over bodily the principles of "case work" or individual treatment, backed up by adequate records and trained workers, which had been developed by the Associated Charities and charity organization societies, and applied them in the care of soldiers' dependents; and took over, as well, a very large proportion of the trained workers from these older societies. The War Camp Community Service in the same way adopted the workers and methods of the community-recreation movement for providing adequate recreation for soldiers and sailors in war-camp cities; while the Y. M. C. A., the Knights of Columbus, and the Jewish Welfare Board did the same for their activities within camps. The ranks of the public-health nurses were depleted for army service; and the principles of sanitation and of venereal-disease prevention through elimina-

tion of red-light districts and suppression of prostitution, which were developed before the war by social agencies, were applied with startling effectiveness by the United States Public Health Service and the Inter-Departmental Social Hygiene Bureau in training-camp areas. The recognition of social-service methods and of the importance of workers professionally trained for such service was forced home on the popular mind so effectively that since the war it has been impossible to meet the demand of communities all over the country for the expansion of existing agencies to serve more adequately local needs or for the creation of organizations not before existing but now recognized as desirable.

Charity, or social service, long recognized by its own workers as a profession with standards of practice as clear-cut as those of the ministry, law, or medicine, now has come to be seen as such by the community at large. Social service now looms as one of the leading professions of the future.

More Social Feeling Now Than Ever

This increase in the magnitude of charity has been matched by an increase in the importance of humanitarian considerations in the minds of great numbers of people.

Religion — Catholic, Protestant, and Jewish — has been imbued with a new social spirit. The National Catholic Welfare Council has issued a remarkable *pronunciamento* on Social Reconstruction, putting the whole weight of the Roman Catholic hierarchy in America behind the betterment of the conditions

of life and labor for all the people. The Federal Council of Churches of Christ in America, made up of over thirty Protestant denominations, has taken a somewhat similar stand. The Central Conference of American Rabbis has reaffirmed in modern terms the age-old social spirit of the Law and the Prophets. The late lamented Inter-Church World Movement emphasized the principle of Christian stewardship, or the responsibility of the owners of wealth to use it for human service.

Nor is this growing feeling of the responsibility of the individual to render human service restricted to religious authority only. The call to service is becoming part of the social code of America. A great editor, retiring in the prime of his life, so that he may have leisure to do as he pleases, includes in his plans for his leisure the rendition of service and says, "The making of money, the accumulation of material power, is not all there is to living. Life is something more than these two things, and the man who misses this truth misses the greatest joy and satisfaction that can come into his life — that is, from service to others."¹

Employers of labor, too, are being touched by this humanitarian spirit, and are devising all sorts of welfare schemes, shop committees and other plans for bettering their relations with their employees and for broadening the lives of all who are dependent on the industry for support.

This strengthening of the feeling of responsibility

¹ Edward Bok, "Just Because I Want to Play," *Atlantic Monthly*, September, 1920, p. 370.

for others cannot fail to strengthen the appeal that modern charity makes to the thoughtful and conscientious citizen.

Firmly entrenched as charity or social service thus is in the feelings, the reason and the activities of untold numbers of people who serve and are served, it also is of great importance to the community as a whole, as distinguished from its appeal to individuals who make up that community. Modern charity is proving a potent factor in improving social life.

Charity a Preventative of Distress

As was suggested in the preceding discussion of the great increase in the number of people served by modern social agencies, charity no longer contents itself with mere relief of distress and alleviation of suffering. Nowadays, charity strives to prevent the linked social ills of poverty, disease, ignorance, vice, and crime, through making a scientific attempt to prevent the reproduction of the feeble-minded and epileptic, to improve the environment of those who otherwise would be overwhelmed by evil and unwholesome surroundings, and to provide training for those who otherwise would not know how successfully to fight the battle of life.

Piracy and Charity

The pirates of Algiers in the sixteenth and seventeenth centuries captured English ships, ravaged English coasts, and took into captivity men whom they "put to daily extream and difficult labour, but a poor supply of bread and water for their food,

stripped of their cloaths and covering, and their lodging on the cold stones and bricks' where they were chained, bastinadoed, and subjected to other outrages."¹ To ransom these miserable captives kindly English souls of that time made contributions and bequests, which, unfortunately, often served in large part merely to raise the current price of redemption in Algiers.

Pirates have been exterminated in these modern times, and men now sail the seven seas in safety from molestation; but in our own country thousands—yes hundreds of thousands—of people, men, women, and children, are subject to a captivity hardly less pitiful and barbarous, the captivity imposed by those ferocious brigands of society; poverty, misery, ignorance, sickness, and vice. And just as our forefathers of three and four centuries ago did relatively little good by attempting to ransom the captives in Algiers, so, also, in these modern times do we find that we shall do but little good if we attempt merely to ransom our modern slaves chained in the galleys of life, by giving them gifts of money or "material relief" which can but lighten their suffering for a day, a week, a month, a year, or as long as the gift will finance their surplus needs, after which they must again drop back into captivity. Just as the English eventually organized powerful armadas which swept these buccaneers from the seas and exterminated them from their nests on land, so, also, must we, through organized endeavor, free

¹ B. Kirkman Gray, *A History of English Philanthropy*, p. 40.

our present-day captives—the poor, the sick, the ignorant, the vicious—by sweeping from the seas of life the causes which have reduced them to captivity.

Charity Benefits Whole Community

Modern activities for amelioration of distressing conditions really better the whole citizenship. As St. Paul so truly said, we are all “members one of another.” Sickness in any part of a modern city threatens all its citizens. Vice bred in slums often entices the young men of the most select homes. Poverty, malnutrition, and unwholesome living and working conditions reduce the effectiveness of the workers in our industries. Gifts for improving the lot of the unfortunate and for mitigating these evils thus are seen by many, who are touched neither by religion nor justice nor love of their fellow-man, to be excellent investments toward personal security and the continuance of prosperity.

This view of charity as a means of averting trouble is perhaps not essentially different from the amiable theory of the Dark and Middle Ages when the church put stress on almsgiving as a means for attaining grace in the life hereafter, and for securing forgiveness of sins. As the good St. Chrysostom said, “If there were no poor, the greater part of your sins would not be removed; they are the healers of your wounds.”

Charity Supplies Facts

Further in the course of its service, modern charity does important research work, bringing to light

facts as to the conditions of life which serve as the basis of many important reforms and social movements. Such organized endeavors as those for Americanization, prohibition, elimination of child labor, public health, mental hygiene, and social insurance would have been practically impossible of successful prosecution without the facts furnished by humble social workers laboring with the human disasters which society produces.

Charity as a Pioneer

Charity also experiments and pioneers in many fields which later, after becoming firmly established in the popular good will, are transformed into community activities, as in the care of the insane and feeble-minded, in vocational education, in the provision for free lunches and breakfasts for school children, in the care of the tuberculous, in the development of community centers, and in a host of similar activities.

Charity and Class Conflict

Charity in its modern sense of social service tends to a considerable extent to even up the inequalities of life and to transfer the surplus of the more fortunate to those who are less fortunate. It helps to ease the difficulties of those who suffer from the hazards of life, such as sickness, accident, death of the wage-earner, and unemployment. For these two reasons, modern charity tends to prevent friction between the classes of society. Yet it does not pre-

vent democratic progress in human betterment ; because by the very practice of charity, those who give thoughtfully acquire a wider view of human suffering and a deeper sense of human wrong, and so tend to become leaders in movements for social reform.

Charity and Democracy

An added factor for progress in democracy has been found in the community financial campaigns of the World War years and after, when men and women of all social ranks, all races, and all creeds, have been united as never before in drives to raise funds for human betterment. The value of such acquaintance in building a more democratic feeling is evident.

The influence of modern charity on modern community life which it so variously influences is tremendous.

Difficulties of the Modern Giver

Yet, important as charity seems to be in the life of the individual and of the community, the question well may arise as to whether or not it may defeat itself. So many charitable organizations are springing up to claim the bounty of the giver ; so many drives are being conducted to entice away his dollars ; so many organizations are being interposed as barriers between the giver and the person in need who is supposed to receive his gift, that bankruptcy, financial and spiritual, seems to threaten the giver. What thrill is left in giving if one is whee-

dled, and teased, and cajoled, and threatened by agencies competing for his gifts; if one who is enjoined to "love his neighbor as himself" never sees the neighbor he is asked to help; if the money he gives seems to be gobbled up in "administration costs?" Can there really be so much gladness in giving, after all?

A Way Out of the Difficulties

Comfort for distressed givers and helpful information for all givers will be given in the pages ahead. The discussion will be as practical as possible, devoting itself to the problems of giving which face the average citizen in the average American city. The discussion will be further limited to giving to charitable or social purposes as distinguished from religious and educational causes. "Giving" shall be held to include the contribution, not merely of money, but of personal service as well. We shall attempt to show how every giver may become a more sympathetic giver, a more intelligent giver, and a more effective giver. We shall show how charity has sprung, in its motives, its purposes, and its various manifestations, out of the very nature of human society; what opportunities for constructive giving lie before the present-day American citizen; what standards of business management and what standards of human service the giver may reasonably expect of the charities to which he gives; how the giver may plan the giving of his time or his money; and the wholesome tendencies in the de-

velopment of charity which he, as a giver and a citizen, can help to promote in his own community. We shall, in brief, tell how one can make his giving a pleasing and effective combination of sympathy and system.

CHAPTER II

WHENCE?

“**I** GET so many appeals from charities, that I am going to quit giving altogether. If I gave to them all, I’d go broke ; and I’ve no way of knowing which are worthy and which are not. I’m just going to pass ’em all up,” once said a bewildered and wrathful citizen to the author.

“There’s too much duplication between all these charities, and I’m going to do all my giving direct,” declared another suspicious man.

Neither man was much to be blamed, either for being confused by the multiplicity of charitable and philanthropic agencies which seem to spring up like benevolent mushrooms from the fertile soil of modern city life, or for feeling that where so much organized humanitarian activity is going on, there must be a good deal of helping the same people and a great waste of money.

As a matter of fact, both men were wrong. The great number of philanthropic agencies, such as associated charities, nursing organizations, hospitals, orphan asylums, humane societies, protective associations, and similar agencies which are to be found in almost any city of any size, do actually meet human needs ; should not be confusing if their purposes are understood ; and need not duplicate each

other's efforts if they are organized as effectively as they are in many cities and should be in all cities.

It is not surprising that such confusion and misunderstanding should have arisen considering the nature of present-day philanthropic effort; for it is only within the last century or so that the present-day movement for the specialization of charitable work has been marked, while for two or three thousand years previously all charitable work had been along the simple lines of feeding, clothing, and sheltering the poor; housing the widowed, orphaned, infirm, and aged; healing the sick; and lodging the wayfarers. The habit of thinking of charitable endeavor as limited to these simple functions is not easily to be broken. A people brought up on the Bible, with its injunction to give alms to the poor, is likely to think that this simple method of discharging one's duties to his less fortunate fellow-men will still suffice; forgetful that the change in all civilized life since the days of the Prophets includes a change in the conditions of poverty and in the means of alleviating these conditions.

Charity a Natural Development

We who pride ourselves on the excellence of our modern civilization are likely to be almost startled at the discovery of how many of our present-day charitable activities and modes of charitable thought are as old as written history—or still older, for even the folklore of semicivilized peoples has its reference to charitable thought and services. The truth of the whole matter may be readily revealed in

the consideration that the practice of charity rests on elemental human needs, such as hunger, lack of shelter, and sickness, from which forms of distress human beings always have suffered; combined with the perception of these needs by human sympathy. The manifestations of these needs have become varied as civilization has become more complicated; the means of meeting them have become more intricate as human ingenuity has been applied to the problem; and sympathy has been in turn refined into religious obligation, civic duty and social justice. Still, because of its basis in human need and in the responsive endeavor of the sentiment of human brotherhood, charity today is essentially what it was two or three thousand years ago, and probably always will be the same in spirit; for in that brief day which we know as written history, man has changed so far as we can see not one iota, nor does there seem any reason to think that he will change greatly within the next few hundreds or thousands of years.

The Greeks as Charitable Inventors

Thus, the ancient Greeks, adding religious sanction to the genial customs which had been developed out of the needs of those simple times, and saying, quite reasonably, that that is divine which seems to be the expression of human nature and to have some measure of good in it, declared that those in need were the special darlings of the gods.

Strangers and beggars (and some men, even in those remote days, preferred to live by their wits

than by honest work) were held to be under the particular guardianship of Zeus, chief of the gods. Strangers were entertained at the tables of those whom they asked for shelter and were sent on their way rejoicing with gifts of food; a custom not different in any essential from the pleasant hospitality which still prevails in the southern Appalachian Highlands of the United States, where wayfarers in the lonely creeks and coves of those mountains so remote from recent currents of progress are entertained in generous spirit with the best of bed and board that the two-room log cabin affords. Later Greek practice provided guest-chambers attached to the houses of the well-to-do, or even guest-houses as part of the equipment of the temples. Beggars, too, were under the patronage of Zeus. They received special consideration at the frequent religious feasts; were given generous portions from the meals of the rich; and were so accustomed thus to be provided for that a customary part of their equipment was a bag, or wallet, for scraps of food, by which one might recognize a mendicant from afar off. The *Odyssey* records that the faithful Hecuba recommended to Odysseus that he make complete his disguise as a beggar by putting on a wallet.

The sick, too, were under the protection of Apollo, the god of healing; and Aesculapius, the first physician, was deified, so that his pupils became priests of the god. Temples of Aesculapius served as hospitals, in which the sick were treated by the priest-doctors; dispensaries were established at which the

sick poor and slaves were treated without charge ; while many generous physicians held it their first duty, on coming to a city, to minister first of all to the sick among the lowest classes of society.

Thus do our modern almshouses, hospitals, dispensaries, and systems of district physicians find their predecessors, in principle, back in the very dawn of our civilization, in which, as it were, the first rays of the sun of progress struck on the roofs of institutions for the care of those in distress.

Rome, Imitator and Luckless Experimenter

It was not to be expected that the Romans, who took so much of their culture from the Greeks, would make any great improvements in the expression of their charitable spirit. Their stern sense of civic duty, coupled with a high religious spirit, did, indeed, incline them to use all the devices that the Greeks had used ; and Rome of the Republic and Empire saw guest-houses, hospitals, dispensaries, and visiting physicians. The Greek beggar with his wallet was duplicated by the Roman beggar with his *sportula*, or basket in which he carried away food from the table of his wealthy patron. Greek practice was, indeed, improved upon by those later Roman philanthropists who created foundations for the care and education of orphans, in principle much like our modern orphan asylums and industrial training schools.

Rome, however, forgot the injunction of the Greek philosophers that charity to be worth while must have a constructive purpose ; and indulged in

an experiment in wholesale public philanthropy which was disastrous not only to the recipients of the charity but to the state as well. Tiberius Gracchus, one of the human jewels in which estimable Cornelia rejoiced, as tribune of the Republic in the year 133 B. C. decreed that citizens of the republican city might have wheat at half price. This *annona civica* quickly degenerated into a free dole of corn, which at the time of Augustus was shared by 320,000 people; and under the later emperors included wine, oil, and even clothes in its enervating bounty. This tremendous piece of indiscriminate almsgiving bred shiftlessness, pauperism, and dependency to an extent which was a large factor in the eventual downfall of Rome. It has been matched, in more recent times, by the Poor Law, passed in Elizabethan England, which in two centuries brought one-seventh of the population to dependence on the poor-rates; and by the unwise "outdoor relief" of not a few American cities.

Rome, both in many of its charitable institutions and in its unfortunate charitable practice, was not unmodern.

The Jews and Social Justice

The Greeks and Romans were surpassed in intensity of social action by the ancient Jews. The Jew combined his religion and his charity so that service to those in need became an obligation to all who loved Jehovah. The cry for human service voiced by the Prophets has rung through the ages. So strong was the feeling of social duty that the He-

brew tongue had but one word for both "charity" and "justice." The Levitical code first gave voice to Christ's second commandment, "Thou shalt love thy neighbor as thyself." The customary guest-houses, hospitals, and homes for the orphans and widowed were supplemented in their service by the synagogues, which received contributions, both in regular gift-boxes and by special collection, on behalf of the poor and which distributed the food and clothing thus purchased through official almoners who visited the poor in their homes. The charitable thought and action of the Jews proved a fitting background for the teachings and works of Jesus.

Christianity Introduced a New Spirit

A new note of practical helpfulness in giving was introduced by Christianity. Jesus not merely adjured the rich to give alms, but he himself supplied the example of kindly service in healing the sick, driving out the devils from the man with the unclean spirit, caring for the children, the weak, the fallen, and the disconsolate. He gave new emphasis to the Levitical saying, "Thou shalt love thy neighbor as thyself." His parable of the Good Samaritan is as good a symbol as we have of constructive charitable endeavor, adapted exactly to the need of the unfortunate man and calculated to rehabilitate him completely. Jesus understood thoroughly and taught, by word and deed, the principle, now but newly rediscovered, that what the poor need is "not alms, but a friend;" and that we should help the poor "not in their poverty, but out of it."

Christianity summed up all that had gone before it in linking up religion and human service. It gave an emphasis to the idea of brotherly love that has not been improved in two thousand years. Christianity is essentially an expression of love for all children of the one Father. The teachings of Jesus, of St. Paul, of St. Francis of Assisi, and of other church fathers, supply ample justification for the present-day activities of Christian churches and church people in charitable affairs.

The Church as Charity

The early Christian church, with its common meal for all members, with its societies for the maintenance of resident poor and the entertainment of strangers, with its orphan asylums, with its distribution of offerings by almoners and deacons under the direction of the bishop, with its principle that church property was the property of the poor and that gifts to the poor were gifts to the church, set an example which still links closely church and charity.

During the Dark Ages, just as the church alone kept alight the flame of learning, so it, alone, kept alive the spirit of charity. The monasteries and convents with their hospitals for the sick and the shelterless, their asylums for the aged and orphaned, and their alms given out of the almonry to all who might apply, provided the only charitable institutions; while the orders of friars with their vows of poverty and service, and the parish priests working from their churches, provided the only distribution

of relief and the only visitation of the sick for the poor in their home.

The Perversion of Social Thought

Still, Jesus' followers did not follow completely his example. St. Paul, the chief interpreter of Christian thought, put emphasis on the second coming of Christ, with the millennium and the judgment day thought to be near at hand. In preparation for this judgment day, all good Christians were to do deeds of charity, which were the tests of the good life. Less emphasis was put on the effect of almsgiving on the recipient, because if the end of the world were coming soon, it did not make much difference whether poverty continued or not. Thus, the purpose of charity was subordinated to the motive of doing good for credit. As the idea of an immediate millennium faded, the idea of at least acquiring credit for admission to Heaven on death increased in force; and the purpose of giving was transferred from this world to the next. The poor, it was held, we must always have with us; and, as has been noted, ecclesiastical authorities tended to congratulate society on having the poor so that alms deeds might be practiced. Naturally, with such a misinterpretation of the spirit of Christ, little progress could be made in constructive charity. As C. S. Loch says in *Charity and Social Life*, "the penitential system takes it for granted that almsgiving is good for others, associates with it reward or advantage in assisting others, and puts a premium on it, even though in fact it were done, not with any defi-

nite charitable object, but only for the good of the penitent himself. Thus almsgiving becomes detached from charity on the one side and from social good on the other."

Modern Civilization Brings New Methods

While the age-old principle of caring for the poor through almshouses and public bounty, through orphan asylums, hospitals, and similar institutions, secular and ecclesiastical, has persisted until the present day, new methods of philanthropy have come into existence with the development of modern civilization since the fifteenth and sixteenth centuries.

The Power of Organization

One of the chief factors in the multiplication of charities was the rediscovery of the principle of voluntary association, or of incorporation. Until the seventeenth century, practically all charitable effort outside of state aid and the activities of churches and monastic orders had been by individuals, who either gave in person to those in distress, or who left endowments for serving specific purposes after their death. The corporation had, indeed, been known in Roman times, when towns and mutual-benefit societies had adopted this form; but it had languished until the Industrial Revolution, when expanding business had adopted the device of the joint-stock company, so disastrously exemplified in the South-Sea Bubble.

Charitable persons were not slow to see the ad-

vantages of such association for extending their powers of doing good. Hitherto, one who had wished to do more charity than his own financial ability would allow, had circulated a brief among his friends and acquaintances who signed themselves for subscriptions of various amounts which were then expended by the benevolent individual. Now, however, the charitable organization, as such, was given continuity of life and definiteness of purpose. Any number of subscribers of any amount might be secured. Charity no longer was limited to those who were in touch with the poor and who could distribute alms and render service. Many might give and a few administer their gifts on behalf of all, and a prediction of present-day professional service was found in those philanthropists who devoted practically all their time to these newly developed organizations. The modern development of charity would have been impossible without the application of the device of voluntary association.

The Diffusion of Knowledge

A further factor in the increase in the number of charitable activities which accompanied the advance of civilization was the force of imitation made possible by the wider diffusion of knowledge. Travel had become a recognized mode of culture. Well-to-do men who made "the grand tour" carried from foreign countries to their native lands accounts of the philanthropies which they had seen, and often attempted to establish them. In the same way,

immigration, which was one of the results of the greater freedom of the lower classes of the people, served to carry types of charitable activity from one country to another. Moreover, the improvements in printing brought about cheap newspapers and a profuse pamphleteering, both of which devices were used to spread the news of new types of charity and to serve as instruments of propaganda for those who wished to advocate new measures for human betterment ; while reports of various charities were printed and widely distributed. Public opinion was discovered as an instrument of philanthropic reform. Social thought and experience, thus made known to the masses of the people, were bound to be applied in a variety of ways.

The Industrial Revolution and Social Life

The Industrial Revolution, which was but one phase of the liberation of human thought and action which began with the Renaissance and the Reformation, tremendously altered the problems of charitable assistance.

When machines took the place of human hands, and a few owners of machines became the directors of production, great numbers of people who previously had worked away at various handicrafts in their own homes and supported themselves in part from adjacent garden plots or else exchanged the things they made for the food of nearby farmers, crowded into cities, so that they might be near those machines ; and then became entirely dependent

on them. When the machines did not run, because of a slack season, their operators no longer had a plot of ground from which to eke out a living and had no products of their own handicraft which they might exchange for food. Out of work, they became dependent on charity as soon as their savings were exhausted.

At the same time, old established customs of life were broken down, in the change from farm life to city life. An increasing amount of purchasing had to be done to obtain family supplies, and an increasing amount of wise bargaining was necessary. The worker had to sell his service wherever and however he could. He often had to borrow money to help through dull periods, and ran into the perils of the loan shark. Moreover, he had to tend to business in a way which had been unnecessary on the farm. If he loafed on the job, now, he was "fired." The consequence was that those who were deficient in judgment or in energy failed to make good and had to ask for charitable assistance. The present-day proof of this tendency is shown in the fact that in most American cities, foreign-born people, who are less well adapted than the native-born to our conditions of life and industry, receive more than their proportionate share of public and private charity.

New Manifestations of Distress

Machinery had painful effects on human beings. With great frequency it lopped off hands, put out

eyes, and even crushed out lives. Industrial diseases from dust and chemical vapors took their toll of health and life. Thus, charity had many new charges thrust upon it, and new and grave problems to face.

With the crowding of workers in cities, too, the need of tending to the so-called "social problems" became evident. When people lived in villages, small towns, or the open country, it was possible to care for widows or orphans by assimilating them in the normal families among the neighbors. In the city, where one neighbor hardly knows the other, such mutual aid was impossible. Moreover, as great numbers of people were crowded into cities, these ills, which were inconspicuous hitherto, assumed large proportions because of the very number of people who were suffering from them. A consequence was the development of charitable organizations to take care of these needs.

The Industrial Revolution was preceded and accompanied in European countries by the freedom from serfdom of the lower classes of the people. Many of these people, who, while incapable of self-support through natural incapacity and shiftlessness, would have been cared for, as serfs, by their masters, now crowded into the cities, failed to make good at industrial work, and become clients of the charities, whose burden thus was further increased.

While the Industrial Revolution increased the problems of poverty itself, and hence the demand for charitable assistance, it also created scope for new types of philanthropy.

The new forms of insanity engendered by the tenseness of modern life had to be cared for in asylums, either private or public.

The competition of machine industry revealed the presence of the feeble-minded, who, incapable of supporting themselves and dangerous as prolific breeders of more of their incompetent kind, had to be segregated in special institutions.

The specialization of industrial processes and the break-down of the old system of industrial apprenticeship brought about a need for industrial or vocational training, first carried on privately, and more lately through the public schools.

The presence of large numbers of women and children in industry, who needed protection from adverse hours and conditions of labor and from inadequate wages, led to the creation of such agencies as child-labor associations, consumers' leagues, etc. The fact that many women had to work all day, without any place to leave their children, caused the establishment of day nurseries and free kindergartens, where the children might be housed, fed, and be variously instructed during the day.

Other types of philanthropy were brought about by the congested life of industrial cities. People were crowded together into unwholesome tenements, and better housing associations were organized to improve conditions. Life in these poorer districts was unutterably sordid and dreary, without recreation or inspiration; and vice and crime flourished. Social settlements, with their clubs, games, classes,

and similar activities, endeavored to meet the evident need, and societies to promote the establishment of playgrounds and public entertainments became numerous.

Science Develops Charity

Philanthropy was also affected by the advance of science.

The scientific method of analyzing facts and getting at causes was applied to charity, with the result that the causes of poverty became known and efforts were made to eliminate poverty through elimination of these causes. At the same time biology, psychology, and sociology came along with their evidence that environment affected human nature, and that by a change in environment, character might be improved. In consequence, the alms-giving or relief societies began to attempt not merely to feed the hungry and clothe the naked, but, through getting at the causes of distress and eliminating them, and through improving the conditions of life, to get the poor back on their feet, independent and self-supporting.

Medical science showed that disease might be prevented; and nursing organizations, clinics, anti-tuberculosis associations, specialized hospitals, and other organizations arose to cure disease and through educational methods to prevent its recurrence. Venereal disease was found to reduce human efficiency and to create poverty. In consequence, social hygiene societies have practically eliminated

red-light districts and seem to have the age-old evil of commercialized prostitution on the run.

Crime and juvenile delinquency were seen to be in part the result of evil conditions of life; and the movement for social settlements and playgrounds was strengthened, while juvenile protective associations and similar agencies were organized. It was further found that the punishment meted out in jails and penitentiaries failed to reform. Societies were formed to bring about improvement in prisons, and institutions were created to give men and women released from prison a new start in life.

The Secularization of Charity

At the same time that charities were increasing in number and in variety, a change was coming about in their control. Until the Protestant Reformation, practically all charitable work had been in the hands of the church. The dispossession of the church in many countries entirely destroyed such charitable activity; while the appearance of multitudinous denominations, together with the presence in society of increasing numbers of people who belonged to no church and for whom no church felt itself responsible, brought up problems of charitable care which could only be met by nonsectarian endeavor. This tendency toward nonsectarianism was furthered by the fact that for a long time the church was indifferent or antagonistic to the scientific movements which were responsible for the creation of many of the new types of charity; so that the

churches had no hand in the development of these philanthropies.

Should the Church Conduct Charities?

The churches have now awakened thoroughly to modern social problems, but there is quite a serious question in many quarters as to how far an individual church and congregation should go in actual social service, such as providing recreation, caring for needy families, running day nurseries and conducting similar activities. Many people say that the business of the church is not itself to be a social agency, but to inspire its members to render social service as members of the community in which they live in connection with established social agencies. The sensible answer seems to be that if such service is restricted to members of the church concerned or if it demonstrates a way of meeting a community need which is unmet, it is proper; but if this church social service is used as a device to jockey into attendance at the church those who are not sincerely interested in the church as a religious agency; and if, further, the fact that these facilities, because they are in a church building, both prevent people of other faiths from using them and prevent the community from erecting similar facilities which would serve everyone regardless of creed—then, actual social work by the church is out of place.

The view to which increasing numbers of people seem to be coming is that the church should be a fountain of inspiration, leadership and support for social movements which are worked out in the life of

the community. Thus, a city-wide Associated Charities adequately supported by all the church members of the community is more useful to the community than a collection of charitable societies run by the separate churches; an open forum fearlessly conducted in a public library under the auspices of a citizens' committee better than an open forum in a church; a recreation center in a public school more effective than the same center in a church. Church and charity should walk hand in hand. Religion and social service are complements, one of the other; but, in this modern age of specialization, neither can successfully assume the functions of the other. These two functions may be combined in the individual man or woman, who will find in social service, the practical expression of his religion, while, in religion, the ideal expression of a common humanity which is the core of all true charity.

The State and Charity

The state has not become the successor of the church in conducting philanthropic effort. It has not generally had the funds or the disposition to experiment in various kinds of charitable endeavors, but has had to strain every financial nerve to pave the streets and build the sewers and lay the water mains demanded by the growth of city life. Even when the state has had the funds and the disposition, philanthropists have often been unwilling to turn over to it their cherished projects, because of the fear, often justified, that under the prevalent system of political inefficiency and favoritism, state

philanthropy might do more harm than good. Probably the most important factor of all has been that most of our modern philanthropic projects have not been democratic in their management or support. They have been the results of the vision and the finance of relatively few people; and the state, representing the people, has not been sufficiently interested to carry on activities for which there had been no popular demand. For that reason, state support has been chiefly restricted to such familiar charitable activities as almshouses and free hospitals.

Humanitarianism Fills the Gap

While science has progressed and impressed itself on charitable endeavor, charitable feeling itself has increased in intensity. Thoughtful people have revolted against the coarse brutality of the seventeenth and eighteenth centuries and the cruel materialism of the early nineteenth century. Humanitarianism and democracy are the watchwords of the age. There is little wonder then, that with the disunited church unprepared to meet the social needs of the day and with the state often unenlightened and hardly able to finance the growing mechanism of city, state, and national government, kindly people have refused to let these handicaps prevent the work which they felt should be done and have poured into it their money and energy in amazing quantities. The multiplicity of present-day philanthropies represents both an unparalleled recognition of the opportunities for human service and an unparalleled spread of the spirit of generosity not only among

the rich and well-to-do, but also throughout all ranks of society.

More Wealth—More Giving

The lavish support of philanthropies has been aided, too, by the fact that the Industrial Revolution has created immense fortunes and a wide diffusion of prosperity. People have much more money to give away than ever before; and, with perhaps at least half a feeling of attempting to right social injustice, many are giving their money in increasing sums to aid those who have not profited in proportion by the enormous productiveness of the modern organization of industry.

Such, then, are the reasons, based in human nature and in the course of human events, for the great number of modern charities. Human needs, human sympathy, and human ingenuity seeing special problems which it tries to meet in special ways provide the basis for the manifold social agencies of the present day. We shall discuss in the chapters immediately following the chief fields of service which lie waiting for him who would plant his gifts and bring forth fruit of human helpfulness.

CHAPTER III

“ NOT ALMS, BUT A FRIEND ”

FIRST of the fields in which the modern giver has the opportunity of giving practical expression to his good will toward his fellow-man in distress is that of family welfare.

The intricate and vital nature of the problems which face him who would serve constructively in this field is well indicated by the story of the Brights, the News, and the Brownings.

When worthless John Bright deserted his wife and three little girls under ten years of age, and Mrs. Bright found it impossible to keep house and earn a living for herself and the youngsters, the Juvenile Court put the children in an orphan asylum. Mrs. Bright, anxious to be near them, secured a job as a practical nurse in the same orphanage; but everyone knows that life in an orphanage is a poor substitute for home life.

When Maizie New ran away with a male charmer, she left behind her in an alley hovel a husband and four children ranging in age from twelve to five years. Arthur New, the deserted husband, did not earn enough to hire a housekeeper, and the children were sadly neglected—underfed, dirty, poorly clothed.

When Mary Browning decamped with a mascu-

line friend, she left in a downtown rooming-house a distressed husband and five small children. William Browning found as much trouble meeting the situation as had Arthur New in solving his problem.

At about the same time the Associated Charities was asked to aid both the motherless New and Browning families. The necessary food, fuel, clothing, and medical aid were supplied; but the young woman visitor who provided these necessities saw that this material aid must be continued until the families went to smash, unless some change could be brought about in the circumstances of the families and some new relationship to life established.

She suddenly remembered Mrs. Bright, in the orphanage with her children. A cottage was rented in one of the cheaper suburbs of the city; Mrs. Bright was made lady of the house; with her she took her children; and the New and Browning families were installed as boarders, with Mr. New and Mr. Browning making regular and adequate payment for the support of the household. Thus, all three of the families were made independent and self-supporting; better surroundings were provided than any one of the families previously had lived in; and what had been a charge on society was made an asset—all, at practically no expense except the time of a trained worker.

Unorganized giving of mere alms would have been of practically no value to these families. It would merely have postponed their break-up. The

type of trained human service which saved them all is fundamental to effective care for poor families.

The Futility of Unorganized Charity

Thinking people long have recognized that it is more than useless to give to a beggar on the street or at the back door. Such giving makes deception and fraud easy, promotes shiftlessness and pauperism, and cannot touch the real needs of the beggar, even if he and his family really require help.

It is almost equally impossible for an individual man or woman to do a great deal of good in the care of needy people. The difficulties which may afflict people in our modern civilization are so many and so complicated and the resources which must be called on to help work out these difficulties are so various, that hardly any untrained person, not backed by an organization, can meet the need of the ordinary poor family. Organization, with trained, full-time workers, is necessary to care for the poor.

Why Poverty When Jobs Are Plentiful?

In addition to possessing an unreasoning prejudice against trained "charity workers," the average citizen in ordinary times is apt to sneer at the idea that anyone may need any assistance. "Anyone can have a job if he wants one," he says. "Why should anyone need charity?"

It never occurs to him that even in times when business is good, there are always some men out of work because of seasonal trades, such as structural

iron work which ceases in cold weather ; that there are always a large number of wage-earners sick ; that there are always some wage-earners laid up on account of accidents sustained at their work. This critical citizen does not think of the large number of families in which the husbands have died, or have run away, or have been committed to jail for offenses for which the family is in no wise responsible. He does not think of the considerable number of wage-earners whose wages are not sufficient to support families of ten and twelve children who must be cared for, no matter how injudicious it was to allow them to be born ; nor does it occur to him that there are a goodly number of workers in unorganized or unfortunate occupations, whose wages have not risen, even in an era of high wages, sufficiently to meet the still further increased cost of living.

Are the Poor to Blame?

Other heedless citizens say, "Well, if they are poor, it's their own fault." Such a statement is as unscientific as it is heartless.

Dugdale, in his study of the "Jukes" says, "Pauperism is an indication of a weakness of some kind, either youth, or disease, old age, or for women, childbirth. Hereditary pauperism rests chiefly upon disease in some form, tends to terminate in extinction, and may be called the sociological aspect of physical degeneration."

Most of the people who, in ordinary times, are able-bodied but out of work, are out of work because they are not particularly suited for work ; they

lack skill, or strength, or judgment, or reliability, or even temper, or ingenuity, or adaptability.

The whole scheme of life is against the very poor ; and they cannot be much blamed if they fail to make good in life. What chance in life has a boy who is bred in a crowded tenement where privacy is unknown, who is underfed, who lacks parental training and discipline, who is never given a chance for wholesome play, who is forced by lack of family finances to go to work before he has enough schooling to become anything but an unskilled laborer and before he has attained enough strength to withstand the rigors of strenuous labor? Self-made men are few in proportion to those who fail under these conditions.

Diagnosing the Socially Sick

The intelligent giver, knowing the causes of poverty, wants the charity to which he gives to do its best to remove these causes or to lessen their effect on the needy. He believes that the best possible place for the members of a family is in a home by themselves, rather than in a poorhouse, an orphan asylum, or a home for the aged. In attempting to preserve the home, modern charity tries to make a study of all the members of the family and to know their characteristics and needs ; yet considers the members, not as isolated units, but as part of the family group. Constructive charity tries to unite all the resources both within and without the family group, such as relatives, churches, employers, and neighbors in aiding the family ; and it keeps ever in

mind the fact that not enervating alms but service which leads to self-help is the way to render the most permanent help.

Fitting the Treatment to the Patient

This method of constructive individual treatment is what is called the “case method” of handling the needy. The “case method” puts the emphasis on trained service by experienced workers properly supervised in a competent organization. It is the method used for the care of the poor in their homes, by all modern societies, such as the Associated Charities, the charity organization societies, and the associations for improving the condition of the poor; as well as the Red Cross, which since the World War, through its Home Service Section, is rendering service to the needy people in many small communities which never before had such help.

The “case method” does, indeed, feed, and warm, and clothe, and shelter the needy as an emergency measure, and as long as necessary; but, more than that, it tries to put the needy in such a state that they can take care of themselves. It may move the family from an unwholesome, tuberculosis-breeding tenement to a cottage in the country. It may provide hospital and nursing care to put a bed-ridden man back at his job. It may provide training for a growing boy so that he can become a skilled worker, capable of taking care of the family. It may bring back a run-away husband. It may teach the mother how to buy economically, waste no food, cook appetizingly, and manage her house effectively, so that the

family income will be adequate. It may remove members of the family who have been a drag on it to special institutions, such as those for the feeble-minded, the insane, and the chronically invalid. These, however, are all merely variations of the principle of helping the poor to help themselves.

The food, fuel, clothing, and shelter provided by the charities are much like the pills a doctor gives. Both are to provide relief for an abnormal condition. Just as one pays his doctor, not for his pills, but for his skill in diagnosing the causes of the disease and in removing them, so one should expect a charitable society to find its highest usefulness, not in providing "material relief," but in finding and removing the causes which hold down a family.

Why "Overhead" Is Necessary

Criticism of "charitable overhead" is frequent, but unjustified. "It takes the Associated Charities thirty cents on each dollar to distribute the money given to it. I'm through with it" is the usual objection. As a matter of fact, a charitable society would be most effective if it spent every penny for salaries and not a cent for "material relief;" for then it would be removing the causes of poverty before they dragged the family below the line of independence.

The admirably constructive results which are attained by family welfare societies are secured only by a careful attention to the "technique" of organization. In every large city, the society follows Dr. Chalmers' "principle of locality" and has its skilled

workers assigned by districts. These workers are backed up by "district committees." These committees are made up of social workers, volunteer workers, ministers, doctors, teachers, nurses, and a great variety of other people familiar with the district, who give practical advice on working out the human problems presented by the worker and promote cooperation between agencies which might otherwise duplicate their efforts. Further, a careful system of records is kept, so that continuous and intelligent treatment may be given families over a period of years, although the workers themselves may change. Expert dietitians are employed to advise the workers on the best possible feeding of families; while visiting housekeepers are often provided to teach the women of poor families how to keep house better and to make the family income go further. The same principles of specialized function and careful management are followed as in successful business.

Meeting Special Needs of the Poor

Numerous specialized societies may be found working in the field of family welfare.

Religious groups have their societies. Such are the United Hebrew Charities, which in many cities take care of all the needy Jewish families; the St. Vincent de Paul societies, made up of laymen in the various Catholic parishes, who take particular pains to prevent any information being given out either of the names or of the amounts of contributors so that giving may be based on conscience alone, or of

the names of clients (which generally prevents these societies from utilizing the services of the Social Service Exchange [see chapter viii]); and the Salvation Army, which with remarkable consecration of endeavor meets both the spiritual and material needs of the poor. Many Protestant churches give charitable relief to their own needy members and others who are thought "worthy." Such giving often, unfortunately, does more harm than good, because only infrequently are churches equipped with trained workers who follow the principles of modern "case work." Recognizing this difficulty, churches more and more are turning their needy members over to regular charity organization societies for care and are cooperating with the societies by making contributions of money, by supplying volunteer workers and by educating their members to understanding of the city's social problems. An interesting kind of teamwork between church and charity has been worked out in Buffalo, N. Y., where the city has been districted by the Charity Organization Society, with a church in each district accepting responsibility, through friendly visiting and by means of all the material aid it can afford, for all families not otherwise cared for by individuals, organizations, or other churches.

Valuable service to the poor is rendered by agencies performing special functions. Thus the remedial loan societies loan money at a reasonable rate on household goods and save the poor man from the clutches of the "loan shark." Provident savings societies encourage small savings. Legal aid socie-

ties give legal advice in non-criminal cases free or at low cost. They often use the students of law schools for their "field work." Free employment exchanges, bring "the manless job and the jobless man" together. Prisoners' aid societies advise and help the prisoner's family when he is in custody, encourage him to plan a better life when he is released, and when he actually gets out of prison help him to a job and help keep him on the straight path. Sometimes these activities are conducted as departments of family welfare societies, but generally they are separately organized. The latter plan seems better, for it tends to widen the usefulness of the special society beyond the clients of the general charitable agency.

Shortcomings of Public Relief

Attention to the needs of dependent families by private agencies in many cities is supplemented or made unnecessary by public "outdoor relief" administered by a city department. Often, this public relief is limited to specific articles, such as coal, shoes for school children, and groceries up to a specified amount. Generally, public relief is given in a routine way without any "case work" and without adequate records or knowledge of what aid the family is already receiving. Thus administered, public outdoor relief is mere almsgiving, creates pauperism and wastes the public's money. Often, public relief is used as the basis of a system of political preferment, serving to tie votes to the party in power. In some enlightened cities, the public outdoor-relief department has adopted the merit system in the selection

of skilled workers, who utilize the "case-work" method of a plan and a follow-up for every case and give "material relief" only in emergency and when reconstructive measures fail. Under such circumstances, the private family welfare agency may well turn over all its work to the city; but in the average city, it must continue to do its work, utilizing so far as possible the relief the city will give and trying to educate the city authorities to the point where they will work on modern principles in place of their usual practice inherited directly from Elizabethan England and but little different in principle from the disastrous *annona civica* of ancient Rome.

A recent form of outdoor relief is the mothers' pension system, which generally allots to widows with children lump sums progressively graded according to the number of children. These pensions are usually administered through the Juvenile Court, which itself is a product of late years. The effectiveness of mothers' pensions as contrasted with the usual public relief rests on the possibility that the "juvenile judge" with his professional training may have a greater sense of responsibility than the ordinary, appointed public-relief official and is likely to have one or more juvenile probation officers available. If the judge is conscientious and has social vision, and the probation officers are competent and have time to make adequate study of each case and give adequate relief, the system may work well. Quite frequently, however, the doles supplied by the mothers' pension system have to be supplemented by relief from private societies, and these societies

often have to loan workers to the Juvenile Court in order to get any kind of constructive work accomplished.

"Over the Hills to the Poorhouse"

Public "outdoor relief" is usually supplemented by public "indoor relief," or the care of the needy in poorhouses.

"So long as there shall be poor people to be cared for by public charity, a place of refuge, and asylum for worn-out and feeble men and women, will probably be a necessity," says Alexander Johnson, our chief authority on the subject.

Poorhouses can only be justifiable, however, if they cease to be the miserable catchalls for the dependent and delinquent which they are in many states. It is obvious that all the insane must be put in asylums; that sufficient space must be provided for the care of the feeble-minded in special institutions; that sanatoria must be provided by state or county for the care of the tuberculous and the venereally infected; that hardened women who resort to almshouses to rest up from debauchery must be placed in reformatories; that vagabonds and "hobos" should find hard work in workhouses; that children must be placed in suitable orphanages, or, better still, placed out, under proper supervision, in good private family homes. The almshouse must indeed, become merely a "Home for the Aged and Infirm," as it is so pleasantly called in many places. In order to ascertain those who are eligible to admission to the almshouse, trained social workers

must be employed. They will not only divert the feeble-minded, insane, and otherwise defective to suitable institutions, but will get in touch with families and friends of eligible applicants, to see that only as a last resort are even the aged and infirm taken from home surroundings to institutional life. Private agencies often loan trained workers to make these investigations, where public vision is lacking and public funds have not been made available.

A step removed from the almshouse — often several steps in elaborateness and magnificence — are the privately endowed and supported homes for aged men and women; more often for the latter than the former. These institutions generally go on the theory that “genteel” folk should be spared the disagreeable aspects of the usual almshouse; often charge an admission fee or require that all property or insurance of the inmates be made over to them; and usually have a long waiting list of applicants for admission.

Another aid to attacking the problem of dependency is found in boarding homes for working boys and girls, which aim to give good home care, with protection and recreation, for those whose wages otherwise would not be adequate to secure these advantages.

Then, too, there are the consumers' leagues, branches of the National Consumers' League, which work to improve the hours and conditions of labor for women workers. They make studies of the relation of wages and of the cost of living with a view to bringing about the passage of minimum

wage laws and the adoption of other measures calculated to make wages at least equal the cost of the necessities of life for working girls and women.

Shelter for the Shelterless

For homeless wanderers are the wayfarers' lodges and municipal lodging houses which are conducted in most cities of any size. These institutions generally put stress upon a bath and a certain amount of wood-splitting as a condition of simple board and lodging for men. The best of them employ social workers, who attempt to solve the difficulties which have set these men (and often boys) to wandering on the face of the earth and often are able to return them to home and family; but most of these institutions have no such enlightened policy. They are busiest in times of unemployment.

The activities of these homes for the homeless are often correlated with the travelers' aid societies. They have agents in railroad and interurban stations, who give directions to bewildered travelers, protect girls and women from the dangerous attentions of strange men, and refer to the proper institutions and agencies travelers in need of help of various kinds.

The field of poverty, or family welfare, it may clearly be seen, is worth the most serious consideration of the giver who would give helpfully; for the family, which is chiefly concerned, is the unit of social life and on it rests our civilization. In this field, however, the giver must exercise judgment, making sure that the agencies to which he gives are

completely organized on modern principles of intelligent sympathy. The giver must have ever in mind this slogan, "What the poor need is not alms, but a friend."

CHAPTER IV

“UNTO THE LEAST OF THESE”

MARIE, thirteen years old, was soon to become a mother. This much, at least, was quite evident to the visitor from the Children's Protective Association who called at Marie's shabby home in one of the most neglected parts of the city on a bright spring morning. Neighbors had notified the association that Marie was both neglected by her parents and delinquent on her own account.

The visitor found Marie staying home (at her age, she should have been in school), caring for her little brothers and sisters. Her father and mother were both away working; and the visitor found that they usually were absent, even on Sundays, when the mother, particularly, was likely to go away on a visit. Marie professed to know nothing of her own condition.

The visitor then called on Marie's aunt, who said that the mother was neither a good housekeeper, wife, nor mother, and was immoral and unconcerned in the welfare of her family. The aunt was not surprised at Marie's condition, because the house was the unsupervised meeting place for all the children of that miserable neighborhood.

That evening, Marie's father and mother were found at home, but were entirely indifferent to

Marie's trouble and apparently unable to see anything out of the way in the state of affairs.

In the course of a few days, the visitor established a friendly relationship with Marie and learned the pitiful story of how she had been forced to submit to the attentions of two youths of the neighborhood, brothers. She had told her father and mother about it, she said; but they did nothing.

The visitor arranged with the Salvation Army Rescue Home to take Marie and care for her until after her confinement. Her father was finally persuaded to swear out a warrant for the arrest of one of the youths. The other had hurriedly left the city.

Criminal Court heard the case. It developed that the young fellow arrested had served a term in the penitentiary for forgery. The jury returned a verdict of "guilty of carnal knowledge" and the youth was sentenced to eleven years' imprisonment. The search is still on for his brother.

Marie's baby, a fine little boy, has been born. Mother and child have been sent to a pleasant home in the country, where Marie can earn her own living and forget the horrors of her earlier years, while the baby grows into a sturdy young fellow.

Marie is but one of the thousands of helpless children who suffer mistreatment and distress of every conceivable kind each year; and who offer the strongest appeal to those who give.

The Value and Appeal of Service to Children

Children, abandoned, neglected, or cruelly treated by their parents; children begging; children with

unfit parents; children kept in vicious or immoral associations; children badly diseased or undernourished because of deep poverty; children with one or both parents dead; children forced to go to work too soon for their well-being or that of society, are to be found in every city of any size—and it is for their sake that a large number of child-caring agencies have been devised.

Work for children is, it is generally agreed, the most attractive of all kinds of charitable endeavor. Children are so appealing, the results of cruelty, neglect and poverty are so painfully obvious, and the happy results of good care so quickly evident, that child welfare work appeals strongly to the emotions; while the advantages to the race of care and protection for children appeal equally to the reason. It is little to be wondered at, therefore, that agencies serving children are as numerous, perhaps, as all other types of social endeavor combined; nor is it surprising, on reflection, to find that practically every kind of social agency which affects any part of family or community life affects the child as well; for both family and community exist, in fact, largely for the sake of the child—the coming citizen.

Child Protection

The first function which the thoughtful giver will want to see exercised in the care of children is the prevention of cruelty and of neglect. This function is exercised by the enforcement of laws concerning children; by the removal of the child from danger

of physical injury or moral contamination and the punishment of the offender; and by securing new guardians when conditions warrant. The second function, closely related to the first, is the provision of new homes for children improperly cared for because of hopeless poverty or death of parents. The first of these functions is performed by such societies as the Society for the Prevention of Cruelty to Children, the Humane Society, the Children's Aid Society, the semi-public Board of Children's Guardians, and the juvenile courts. Children who have been rescued from neglect or cruelty by these agencies and who cannot be returned to their own homes, or who through poverty or death or abandonment cannot be cared for in their own homes, must evidently be cared for either permanently or temporarily in institutions or in private homes not their own.

Children's Institutions Numerous

A large variety of children's institutions has been developed. Among them may be discovered founding asylums, orphan asylums, detention homes, and schools under control of boards of children's guardians and juvenile courts, and state schools. These institutions may be sharply divided into those for the care of children under two years of age; and for the care of children over two years of age. "Among the former," says Amos G. Warner in his *American Charities*, "the death-rate is the principal index of success or failure, while among the latter the death-rate is always low and the attention must be given

to evidences of right or wrong development afforded by the character and subsequent careers of the children." Trained nursing care and supervision, enough nursemaids to give individual care to the babies, a careful individual diet and continuous medical supervision are necessary for the institution which will successfully deal with babies and not have its death-rate a scandal and a shame. Institutions for the older children, in addition to providing good food and shelter and clothing, must also provide facilities for play and recreation under trained leadership, industrial training and other preparation for successful life outside of institution walls. It is generally considered better for institution children to attend public schools than schools within the institution, because of the contact with normal children which the public schools provide.

An institution for dependent children is not doing its full duty, however, if it merely takes good care of the children entrusted to it. It must see to it, first of all, that only such children are admitted to it as should be there. This means that every applicant for admission to an institution should be subjected to a careful scrutiny, through questioning and visits to the home, to make sure that the family is not trying to dump the child on the institution and thus be free of the responsibility of his care. This means, of course, that complete records of the child's previous history should be made. Further, each child, on admission, should be given a thorough physical and mental examination, to make sure that he has no transmissible disease; or a mental defect

which would make him belong in an institution for the feeble-minded. Similarly, institutions for dependent children should not take delinquent children, or blind, or deaf and dumb, or hopelessly crippled children. They should be sent to the special institutions which are, or should be, provided for those with special handicaps. Moreover, after a child is admitted to the orphanage every attempt should be made to make his parents or guardians pay as much as they are able for his support; and he should be returned to parents or guardians as soon as possible. Finally, if a child has no parents or guardians, he should be placed, as soon as possible, in a good family home, where he may grow up as a member of a normal family. Except for those few unfortunate children who because of unattractive features or disposition cannot be placed in family homes, and so must spend all their days until maturity in an institution, all normal children should be kept in an orphan asylum or similar institution only long enough to train them and prepare them for placement in good family homes.

Family Home vs. Institution

It is generally admitted that even a mediocre family home is better than the best orphan asylum; even when the orphanage adopts the modern plan of cottages on an ample space of ground in the country, instead of the huge congregate institutions within the city which are so common. In an institution there must be a certain amount of discipline and uniformity, a treatment of children as part of

a group rather than as individuals. In a family, children of different ages learn to play together, to work together, to take their share in family life. As Warner says, "It is not possible to raise babies by wholesale. The institution baby lacks and must lack that affectionate handling which gives exercise to baby muscles and zest to infant existence which makes it worth while for the child to live." In greater degree, this is true, also, of older children. So it is that the best modern practice in the care of children is to get them out of institutions as soon as possible into family homes; and, if possible, to put them into family homes without even the intervention of an institution.

A number of types of child-placing are now being practiced. Often it is possible to place children in free homes, where no charge whatever is made for their care. Sometimes, children are placed in family homes at a moderate rate of board. Sometimes, children are indentured out, and paid a wage in return for their services. Finally, in a great number of cases, children may be adopted permanently in good families.

A great variety of agencies are engaged in child-placing. Orphan asylums and other institutions for dependent children as well as children's aid societies practice the placement of children for adoption as one of their regular functions. Boards of children's guardians and juvenile courts quite frequently place out children. Lying-in hospitals and the maternity wards of general hospitals are prone to give babies away, as are private physicians. The responsibility

of these agencies ranges from the crooked lying-in hospital that extracts a fee from the unmarried mother for disposing of her baby and another fee from the foster parents for providing them with a baby to the high-grade Children's Home Society, with a modern cottage receiving home and a staff of trained workers.

Children Require Trained Service

The placing of children in foster homes is a delicate process, dependent upon the careful adjustment of children to foster parents. Race and religion must be considered in placement. Children must frequently be placed two or more times, until a perfect adjustment is made between child and family. They must be visited frequently, to determine that conditions, thought satisfactory, do not change. In consequence, no agency should be allowed to do child-placing unless it has a competent staff of trained workers. Hospitals and similar institutions should be forced to do their child-placing through suitable agencies. It is inadvisable, generally, for juvenile courts to mix child-placing with their usual punitive and probationary functions.

Very often, an institution is not large enough to afford the services of a full-time trained visitor; and the superintendent or matron is too busy to do this work. Under such circumstances, it is usually possible to arrange with a regular child-placing society to loan a worker for part-time work. Still better is it for all the institutions of a city to cooperate in the formation of a Children's Bureau,

or Home-Finding and Child-Placing Association, which will have a staff of trained workers, Catholic, Jewish, and Protestant, to render to the several institutions the same service they would give if engaged exclusively by these institutions. Moreover, such a bureau can act as a clearing-house for dependent children, referring them to the proper institutions; can work to discover free, adoptive and boarding homes in which children may be placed; and can serve as a clearing-house for discussion and action on the problems and methods of all child-caring agencies.

The Child Whose Mother Works

Another problem of child-care which has been met liberally by modern givers is presented by the mother who goes out to work by the day. For her children, the day nursery is provided. The typical day nursery cares for children from six o'clock in the morning until six or even later at night. It therefore provides as many as three good meals a day for its little charges; has cots or cribs in which they may take their naps; has playroom and playground with suitable apparatus; conducts a kindergarten for the older children under school age; and cares for the children of school age after school hours. A moderate charge, usually of five cents a day, is made of mothers who can afford to pay it, so that they may feel that the service they receive is not entirely charitable. The day nursery should be located where it may be readily reached by one or two street-car lines, and should be as close as

possible to the districts from which the majority of the mothers using it come.

A day nursery is not, however, doing its duty if it merely houses children and gives them food and sleep and recreation. It must provide various kinds of individual service. A physician should always be available, to examine all applicants for admission to see that they are free from infectious disease; and to look over the whole group frequently to see that no diseases develop. A trained social worker should be employed for full or part time, to go into the homes of the children and advise the mothers in the care and feeding of their children; to organize classes, if desirable, among the mothers, in cooking and sewing; to help the mothers secure suitable employment, and to help train them for better employment; and, whenever possible, to get the mother not to work, but to care for her children in her own home. A day nursery should strive to keep mothers at home if the mother wishes to work merely to add to an income already adequate; if the mother's work, combined with home duties, is detrimental to her health; or if the husband is making his wife's work an excuse for his failure to work. A day nursery can be of particular use to widows with children; to families in which the wage-earner is sick and the presence of the children at home is undesirable; during periods of *bona fide* unemployment when the mother can help the family finances by working; to deserted wives; and to unmarried mothers. The day nursery should cooperate closely with other social agencies interested in family wel-

fare or child welfare. For example, the Associated Charities can be persuaded to provide a pension or to supply food, clothing, or rent when it is better for the mother to stay at home and care for her children than for her to work. Day nurseries, like orphan asylums, can profitably combine in engaging one or more social workers to serve them all.

Help for Undernourished Children

Still another type of child needing assistance is the one undernourished because of insufficient food or because of the wrong food wrongly prepared. Such children are aided by the free breakfasts and lunches which are supplied through the public schools. Often, these children are collected in special groups, given instruction in foods and eating, and inspired to better eating and to better food habits through periodical weighings and measurements. Often, too, the instruction given in these classes is carried into the homes through a trained worker, who visits the homes and advises the mothers in how to buy and prepare food; and who organizes classes in domestic science among the mothers. When a child is brought up to normal weight and it seems that good food habits are assured, he is "graduated" and his place is taken by another.

The "Scarlet Letter"

Inseparable from the problem of child welfare is that of the unmarried mother and her child, whose needs were among the first to be seen by philan-

thropists in the revival of humanitarian thought in the seventeenth century. They were the first of the unfortunates to whose needs the good St. Vincent de Paul addressed himself. Every prospective unmarried mother should have prenatal care, with freedom from worry and overexertion, either in her own home or some other private home in which she may be placed by social workers, or in some such institution as the Salvation Army rescue homes and the Florence Crittenden homes. Nursing and medical service should be available. In case the prospective mother has applied for help and has been placed in an institution or in a private home, all possible facts should be ascertained about her — her physical condition, so that her health and that of her future baby may be protected ; her mental ability, so that her capacity to respond to training and the possibility of keeping her permanently in an institution for the feeble-minded as a protection to herself and society may be known ; and as much as possible of her personal history, so that the aid of relatives may be secured and the father of the child brought to at least a financial share in the responsibility of caring for the new life he has helped to bring into the world.

Institutions should be provided for both white and colored mothers, in which they may receive moral strength and vocational training, so that when, finally, they leave, they will be prepared to earn their own way in the world. Very often, unmarried mothers have venereal disease. Special wards should be provided for them in institutions for unmarried

mothers; or special institutions should be provided for their care until they become non-infectious.

After the child's birth, the mother should stay in the institution with it for at least six months, so that the child may have its mother's milk and so that the mother may acquire a feeling of responsibility for it.

Shall the Unwed Mother Keep Her Child?

Whether or not the mother shall permanently keep the child should be determined on the same basis as the question whether or not a widow should keep her child — “can the mother provide a proper home for the child?” If the mother gives evidence of being a good mother, every possible means should be exercised to keep mother and child together. They may be placed in a family home, where allowance will be made for the necessity of the mother giving time to her baby. If this arrangement is made, a social worker should keep in continued touch, to see that all goes well with mother and child.

The mother, on the other hand, may not be adapted to housework. If so, a position can be found for her in store or factory; and she can either leave the child in a day nursery during the day, taking it to her home at night; or leave it in a boarding home, visiting it once or twice a week, and paying the expenses of its care. A social worker should be available, under these circumstances, to smooth out any difficulties that arise.

On the other hand, the mother may be incompe-

tent and unfit to have the responsibility of the child. The mother should be either placed in an institution for the feeble-minded, if she is mentally below par; in a reformatory, if she is vicious and needs correction; or, if allowed in society, under some sort of supervision which will help to strengthen her against the temptations and difficulties she is sure to meet.

The illegitimate child taken from its mother may be placed out for adoption if it is certain that it is fit physically and mentally; but, if there is any question as to its possible feeble-mindedness, it should be kept in an institution until it is old enough for tests to be made.

In these ways, the best interests of the mother and the child may be served.

The School the Fundamental Social Agency

The work of all private agencies for the care of children must be carefully coordinated with the work of the public schools, which, after all, constitute the fundamental social agency. If our schools are rightly organized, efficiently equipped and manned by a staff of competent teachers, many of our problems of poverty, delinquency, and civic and industrial inefficiency will disappear. A school should train for life. It should give vocational training to those who cannot take a higher education, and vocational guidance to them when they go to work. It should conduct part-time continuation classes for its children who must leave and go to work before completely trained; and industry should be forced to allow its younger workers to attend

these classes, if only for the reason that such training will make them more efficient workers. Each child should be treated as an individual, with his individual abilities and needs made known by mental and physical examinations; with remedial defects corrected without charge if necessary; with his home background studied and improved if possible by visiting teachers. The "case-work" method must replace the wholesale method in education.

An interesting experiment in making the school the starting point for all social endeavor with all social agencies working closely with the schools has been begun in Youngstown, Ohio. The results in improving physical condition and scholarship in one year have been striking. Privately financed, this experiment may well be the precursor of large public expenditures for the establishment of a similar system in schools throughout the country.

State Supervision of Children's Agencies

All child-caring agencies should be supervised by some sort of a state board with power to enforce needed improvements and with sufficient knowledge and experience at its disposal intelligently to guide institutions desiring advice. Such supervision seems to be best provided through a state law requiring the licensing of all institutions or organizations or individuals caring for dependent children or placing them. Licenses should be refused or revoked on the evidence of wrong methods; and heavy fines should be provided for operation without a license. Thus, illicit child-placing and "baby-farming" can

be prevented; and all agencies kept up to a reasonably high plane of excellence.

Two-fold opportunity for the giver lies in the child-welfare field—through his influence to see that his community and state take all possible measures to keep up the standards of child-care; and to give as liberally as he can to agencies which are following the principles laid down here. He who gives thus will reap dividends in the smiles of happy children and in the strengthening of the next generation.

CHAPTER V

HEALTH, WEALTH, AND HAPPINESS

THE needs of the sick and injured always have presented a strong appeal to human sympathy. The desire to assuage the anguish of those who suffered and to aid those whom illness and accident had rendered impotent has, as we have seen, been responsible for some of the earliest charities; and it persists as one of the greatest incentives to giving at the present day. Added to the earlier impulse to relieve pain, we now have the reasonable conviction that most disease is preventable and that it represents a loss in earning power and in expense for care and treatment which can and should be avoided. In the field of health more than in any other social field are treatment, cure, and prevention happily blended; and the results of thoughtful giving most obvious to those who like to know the good their donation does.

The human basis of such service is well illustrated by the tale of Robert Brown as told by an "infant welfare" nurse.

Robert, ten weeks old, was sure to die, according to the tearfully expressed opinion of his eighteen-year-old mother. Robert didn't weigh hardly anything, she told her neighbor over the back fence which bounded the rubbish-strewn Brown yard, and

he cried all the time, and was all skin and bones, and she didn't know what to do. "I'll get the baby-nurse for you," spoke up the experienced neighbor.

The baby-nurse came, saw and conquered the situation. Robert was removed from his mother and from his condensed-milk diet and taken to the Children's Hospital, where he was kept clean and comfortable, given necessary medicine and fed on a diet of pure milk modified according to a formula created for his particular needs. In a month Robert weighed thirteen pounds, was fat and well, and was ready to go home.

Back to his home he went, but the baby-nurse went with him. She taught his mother how to bathe him, how to clothe him properly, how to make his bed, and how to modify his milk. She emphasized the necessity of a clean home for a well baby. As Robert grew older, the nurse kept on visiting, and advised the mother how to change his diet.

In consequence, Robert now is a fine, husky youngster of three, who looks as if he never had had a sick day in his life. His little sister, aged six months, shows by her chuckles that she has been raised correctly from the very beginning, for her mother before the baby's birth even attended a pre-natal clinic, where she learned how to take care of herself and give the new baby the best possible start in life.

What Every City Needs

Not only for the sake of such babies as Robert but also for the welfare of all its citizens, every

community should be thoroughly equipped to care for its sick and injured and should be thoroughly organized to prevent disease and accident. Most cities are more or less adequately supplied in the first respect, because the painful results of sickness and accident are so readily to be seen and so touching in their necessity ; but most cities, also, are under-equipped in the second respect, because, as in the old song "you never miss the water until the well runs dry," so you never miss your health until you lose it.

It is hardly necessary to quote statistics showing that the average loss of wage-earning time because of sickness is two weeks a year for every man, woman, or child in our country ; or that the greater part of the people who die, die of preventable disease ; or that the average family spends over fifty dollars a year for medicine and medical service, with the burden of prolonged sickness and unusual heavy expense often falling on those who can least afford it.

It is obvious that every city should have enough hospital beds to take care of those who are too sick for care in their own homes, for those for whom home care is inconvenient or inadvisable, for those who are sick of infectious disease, for accident and surgical cases, and for maternity cases, with some means of expansion in emergency, as in time of disaster or epidemic. Estimates vary as to the number of hospital beds which should be provided ; and the need varies with the degree to which a community is educated to the use of hospitals. A fair

estimate would seem to be six beds per thousand population.

Care for Special Ailments

Provision, either in special wards or special hospitals, should be made for special types of cases, including maternity cases, children, people suffering from contagious diseases, and so on. Tuberculosis sanatoria are a necessity in any up-to-date community, for it has been demonstrated that, with plenty of good food, rest, air, and freedom from worry, tuberculosis can be cured very nearly as well in any ordinary city as in a distant climate. Special institutions for women with venereal disease (and for men, too, for that matter), where they can be kept, if necessary, under restraint, so that they will not go out and infect others, are essential. As a relief to the hospitals handling acute illnesses and accidents, convalescent wards or hospitals should be provided, where the patients could get along with less intensive care and less skilled attention, and hence, at less cost. Special provision should be made, also, for helpless cripples and chronic invalids such as often, when cared for at home, create abnormal and almost unbearable domestic situations, and clog hospitals, where they take the space needed for acute cases.

Shall Those Pay Who Can?

The question of whether a privately managed hospital shall do charity work, or a public hospital shall do pay work, is one which is not yet settled.

Many hospitals run at a loss on practically all cases, so far as rates are concerned, and make up the difference by income from endowment and by contributions from the public.

It seems unfair that a person who is financially able to pay the full cost of hospital service should be treated at less than cost, at the expense of charitable funds; but the hospitals answer often: "We can't raise the rates, or the patients wouldn't come, and we should lose more money than ever if the beds were empty." The situation is complicated by the fact that hospitals run by religious orders often utilize their members as nurses at practically no salary, and can handle patients at a cost far below the cost of hospitals which have to pay for all service. Most hospitals take some out-and-out charity cases, and some, with special endowments or the assurance of large sums in contributions, cater especially to the poor who cannot pay.

It is evident that those who cannot afford to pay for hospital service must have it, anyway, for their own sake and for the sake of society. Hence has come the development of city hospitals, making no charge. And with the development of the city hospital and the private charity hospital, has come the abuse of their charitable intention by people able to pay but willing, if they can, to get without charge the service intended for others. Very often, hospitals desirous of imposing records of service and of clinical material for students encourage such imposition. The only way out, under the present system, seems to be to have a graded scale of charges

for both public and private hospitals, on the basis of service rendered, and to enforce these charges, through social workers who can visit in the homes of the patients and ascertain their ability to pay.

Patients Outside the Hospital

Dispensaries, at which people can receive medical service and medicines either free or at small cost, are quite common, either as separate institutions, or connected with public and private hospitals. Such dispensaries may be either for general practice, or for the exercise of special functions, such as eye, ear, nose, and throat clinics; dental clinics; tuberculosis clinics; children's disease clinics; clinics for the instruction of expectant mothers; and so on. Venereal-disease clinics are increasing in use with the development of the social-hygiene movement; and through nurses or social workers given police power should have the power of enforcing attendance of those with venereal disease in the infectious state.

While dispensaries and clinics should make no charge to those unable to pay, there is no reason why patients able to pay should not pay the cost of prescriptions and service; or part of the cost if they cannot pay the full cost.

For this reason, and for the further reason that many ailments, particularly of poor people, are due to home conditions, progressive hospitals and dispensaries now are employing specially trained social workers and organizing "social-service departments." The least part of this service is to ascertain the ability of patients to pay. The most important

task of these departments is to attempt to remedy home conditions tending to cause disease; to secure the cooperation of other social agencies in the care of the patient and his family; and to supply information concerning the background of the patient which will enable a more accurate diagnosis and more effective treatment of the patient's ailment by the physicians.

Caring for the Sick in Their Homes

One of the most important developments of recent years in service to the sick has been the growth of the "public-health nurse" or "visiting nurse" movement. The public-health nurse, visiting in the homes of the sick, not merely gives necessary care, in cooperation with the physician and under his direction, but also gives such instruction, by word of mouth and personal example, in care of the sick and in household hygiene, that the whole household is permanently bettered. Public-health nurses may apply themselves to non-contagious cases in general, to tuberculosis cases, to the care of infants and children, or to contagious diseases. Generally, nurses caring for special types of cases handle only the one kind; but sometimes, in the interest of economical covering of the greatest number of patients, one nurse does all types of work in the district assigned her excepting the care of contagious diseases. Public-health nurses quite generally work under private organizations; but, increasingly this work is done also under municipal direction and finance.

Parallel to the work of the public-health nurse

runs the work of the district physician, usually an employee of the city health department, and usually a young physician who has not yet worked up a practice. He gives free medical care to indigent patients in the district to which he is assigned.

Closely connected with the public-health nurse and the district physician are the school nurse and the school physician, who examine school children for diseases and defects, and report to the parents of the children special action which should be taken. In the schools, also, a great deal can be done to improve the health of the children and of the next generation by instruction in physical education and personal hygiene. In many states such instruction is required by state law.

Open-air schools, in which all instruction is in the open air, are useful in improving the condition of children who are anemic or who have been exposed to tuberculosis or are predisposed to it.

The Maimed, the Halt, and the Blind

One of the most difficult tasks connected with health work is the care of the physically handicapped—of those who are crippled, deaf, dumb, blind, or suffering from two or more of these defects. Special allowance must be made for these defects, and special training and treatment provided for those suffering from them.

The treatment of all the handicapped is the same in principle—the hospital care of those whom medicine and surgery will help, the education of all possible handicapped persons to full or partial self-

support, and care by the state or community for those who cannot help themselves.

How to Help the Crippled Child

The program for the care of cripples is typical of all these groups.

Very nearly half of the cripples become handicapped while less than fifteen years old; and a great many of these children could have had their defect prevented or cured by early, adequate treatment for such ailments as infantile paralysis, rickets, and bone tuberculosis. In consequence, great emphasis is placed upon the hospital care of crippled children, and no charity is more appealing than those which render such service.

Each state should have at least one hospital school for crippled children, where medical and surgical care can be coupled with education of the children in the ordinary school subjects and in vocational work. Such hospitals should have social workers or nurses to cover the state and discover children who need treatment and to follow up those who are discharged from the hospital to see that proper care and treatment are given. Often, such hospitals are supplemented by convalescent hospitals for children who have improved beyond the need of the special hospital's care.

In connection with hospitals or hospital wards for crippled children, dispensaries should be conducted for children who live near enough to be brought from their own homes for treatment, and in whose homes adequate care can be given. This dispensary care

should be followed by the visits of the nurse to the home.

The education of the crippled child is doubly important, not only because he needs special training so that he may overcome his handicap, but also because it is difficult, often, to get him to go to school when school is provided. The vocational training, which should be given all crippled children to fit them if possible for some useful activity, should be made to fit in with the general vocational training of the community, state, and nation. A great impetus to vocational training for the crippled has been given by the attention paid, during and after the war, to training for crippled soldiers; and federal aid, recently granted to local agencies doing approved vocational training, is sure to help still further this most important activity.

The education of the crippled child may go on in hospital schools or in day schools, either private or part of the public-school system. The day schools should have omnibus service for the children, outdoor schoolrooms, lunches, and special diet according to the physician's orders, and careful medical and nursing supervision.

Crippled children thus cared for and trained may often be cured of their handicaps, or else may so overcome them that they will be happy, self-sufficient members of society.

Giving the Crippled Man a Chance

The crippled adult needs, first of all, hospital care, and then training to adapt himself to his new

circumstances in life. This training should include the use of any appliances which may be necessary and, quite possibly, a new occupation to take the place of one made impossible by the crippling accident. Such training can be given through hospitals, trade schools, and special "bureaus for the handicapped."

The crippled adult next needs a chance to work, if possible. He may be placed in ordinary industry or business — after the objection of the employer to the extra hazard of employing a cripple under the provisions of the Workmen's Compensation law has been removed and work has been found to which the cripple is suited. Such employment service may be rendered by social workers in a "bureau for the handicapped." Crippled workers who cannot go into ordinary industry may be employed in special workshops for the handicapped, where suitable work is provided, or in their own homes, at such industries as needlework, chair caning, wood carving, and so on. Those who are absolutely helpless can be cared for permanently in homes for the incurable and infirm.

The interests of cripples may well be looked after in each community of any size by a "bureau for the handicapped," which will coordinate all the agencies interested in the problem of the crippled and employ competent workers to meet the various needs of the cripples outside of institutions. Of particular value would be the endeavors of such a bureau to lessen the number of cripples through the prevention of accidents, the lessening of infantile

paralysis, and the early treatment of all cases where crippling was threatened.

Eyes for the Blind

Provision for the blind closely follows that for the crippled. Hospital treatment, institutional and day schools, vocational training, and other helpful services are about the same in principle, if different in detail. A smaller proportion of the blind than of the crippled are self-supporting, and hence more of them require either institutional care or pensioning in their homes. More than half of all blindness is said to be preventable, and great service in prevention of blindness as well as in other services to the blind can be rendered by properly equipped "societies for the conservation of vision" and by state commissions for the blind.

The problem of the deaf and of the deaf and dumb is handled in much the same way as that of the crippled and blind, by "associations for the hard of hearing," with social, industrial, and educational features.

Disease Prevention Essential

Important as is the treatment of victims of disease and accident it is still more important to prevent disease if possible. The first essential in the prevention of disease in any community is a non-political, capably managed, adequately financed city health department, with a well-trained and thoroughly experienced staff whose members are assured of

tenure in office as long as they satisfactorily perform their duties.

In addition are many private activities which can help to fight and prevent disease. A well-organized "housing and city-planning society" can make sure that proper legislation for healthful dwellings is passed and enforced, and also, through a far-seeing city plan, ensure the development of the city along lines most wholesome for the people and most effective for its industrial life. A proper housing law prevents the overcrowding of rooms, of houses and of lots, and provides for adequate light and air for every room—surely not an unreasonable requirement. A proper city plan provides for the development of residential areas which shall not be marred by industrial plants, for industrial areas provided with necessary switching facilities; for quick and safe transportation of workers to and from work; for the attractive and harmonious appearance of dwellings and factories and stores; for civic centers; and for many other details which will make the development of our cities follow the needs of the people more closely than has heretofore been the case in most American cities.

Most of all, perhaps, the prevention of disease and the conservation of public health depend upon a thoroughgoing educational program carried on through churches, newspapers, schools, clubs, and motion-picture theaters, touching both personal hygiene and the larger problems of health. Such programs are often fostered by "anti-tuberculosis associations" and "public-health associations;" and

are being aided by the health centers which are being established by the American Red Cross.

These, then, are, in general, the instruments which ought to be available in the ordinary community for preventing and curing physical ailments. He who contributes to them may well feel that he is helping to bring to his fellow-citizens those boons which well-wishers of their fellow-men always have sought — health, wealth, and happiness.

CHAPTER VI

THE UNCLEAN SPIRIT

DRAB and unholy were the lives of the numerous dreary members of the Tompkins family. Shiftless Kentucky "poor white" stock mingled with equally shiftless Ohio "shanty boat" stock soon after that autumn day in 1900 when the strange fortunes of life whirled together in a cheap dance hall in Cincinnati a tobacco-worker, Nellie Grayson, and an odd-job man, Harry Tompkins. They married almost immediately. Seven puny children had been added to the family when the spring freshet of 1909 in the Ohio River caught up the willing Tompkins horde, encamped, Noahlike, in a battered and meagerly furnished houseboat, and carried them on its broad, swirling, muddy tide to that neglected, flood-swept portion of riverward Louisville known as "The Point."

In the course of time, an eighth child was born; but Mr. Tompkins would not own it, claiming that its real male parent was Ike Reardon, the landlord of their pitiful shack. On the ground of immorality, Tompkins secured a divorce and the custody of the children.

Mrs. Tompkins, undaunted, promptly married Reardon; and the couple eventually had six children. Reardon, in the meanwhile, acquired a case

of chronic rheumatism. The children, too young to work, could not be fed by Reardon's intermittent labors. The Associated Charities lent a helping hand, sent Reardon to the hospital and supplied the family clothes, food, coal, rent and other necessities. The children were unruly and destructive and the three oldest were finally sent to the local reform school, while the fourth was committed to the Parental Home, leaving only the two youngest at home.

Mr. Reardon died in 1918. Mrs. Tompkins-Reardon shortly remarried Mr. Tompkins, and got the court to return her four Reardon children to her from the reform school and Parental Home. In addition to the six little Reardons, there remained four of the earlier batch of Tompkins' in the happy family.

Mr. Tompkins soon decided that the combined family was too large for him to support. Any aid he might have had from his children was prevented by the fact that one son had married and was struggling to support a little family of his own, while the next two had stolen some junk and had been committed to the State Reform School. Mr. Tompkins therefore applied to Mrs. Reardon's old friend, the Associated Charities, for aid.

A psychopathic clinic had recently been established, and Mr. Tompkins was one of the first to be examined. He was found, while forty-three years old, to have a mental age of ten years—and his incompetence and unreliability were easily to be understood. Similarly, Mrs. Tompkins, thirty-eight years old physically, was nine years old men-

tally. All the children old enough to be given mental tests were found to be feeble-minded.

Criminal Court committed the whole family to the State Institution for the Feeble-minded, but inasmuch as that institution is overcrowded, underfinanced, and possessed of a huge waiting list, the Tompkins' are still at large; and the community is suffering not only the burden of their support, but the prospect of their increase and the menace of their potential delinquency.

Thus is exemplified the menace of feeble-mindedness which, with its kindred mental diseases of insanity and epilepsy, helps to make up the problem of mental hygiene. This field of service presents an increasingly strong attraction to the discriminating giver.

New Light on an Old Problem

It is only of late years that the milder forms of insanity and feeble-mindedness have been recognized, and that any realization at all has come of that tremendously evil effect which feeble-mindedness, with its train of paupers, criminals, and prostitutes, entails to mankind.

Indeed, in many backward localities but little progress has been made over the methods of the time of Christ, when, it is reported by St. Luke, Jesus commanded the unclean spirit to come out of the man who was possessed of devils. "For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness

. . . and [he] wore no clothes, neither abode in any house, but in the tombs." Chains and fetters and iron bands are, happily, passing as a means of caring for the insane; and while the mental hygienists of the present day are not able, as Jesus did, to drive the devils from their patients into swine, which then run into the lake and thus drown both devil and swine, they do affect many remarkable cures, and are throwing on the whole problem of mental defect a light which is sure to show the way to much better mental health for future generations.

"Almost Everybody's Crazy, But Me and Thee"

The extent of insanity and feeble-mindedness in the population is not generally appreciated. The British Royal Commission found in 1906 that England averaged 3.66 insane per thousand population and 4.03 feeble-minded to every thousand. These figures probably would hold good, in a general way, for this country. The insane are more nearly adequately cared for than the feeble-minded because their violence makes them dangerous or helpless and hence has brought about more adequate institutional provision; while the feeble-minded, less conspicuous although even more dangerous to society, have neither been recognized nor provided for.

How to Find the Mentally Sick

The first necessity which the discriminating giver may help in providing for insane and feeble-minded is a psychopathic clinic in each community of any considerable size, to which people suffering from

mental defect, or suspected of suffering from it, may come or be brought. This clinic should be in charge of a physician, skilled in mental ailments as well as in ordinary medicine. He should be assisted by a staff of psychologists, capable of making accurate mental examinations; and by so-called psychiatric social workers, familiar with mental difficulties and skilled in studying the homes and community background. Members of clinical staffs are made available for visiting the less populous centers of the state periodically, so that no part of the state may be without its mental hygiene service.

For the insane, such a clinic examines and adjusts incipient cases, which often can be cured by a change in mental attitude and in social background. The clinic consults with ordinary medical practitioners in the care of mental patients. It handles many mildly insane patients in their own homes, making their commitment to hospitals for the insane unnecessary, and supervises patients paroled to their own homes or boarded out in private homes by these institutions.

For the feeble-minded, the psychopathic clinic measures the degree of mental ability; and makes sure, through mental tests backed up by physical tests, that none are treated as feeble-minded who are actually backward because of physical defects, such as bad eyesight, tonsils, adenoids, and teeth, which often make children, who are really normal mentally, seem dull.

In its service to normal people, not mentally defective, the psychopathic clinic gives advice toward

attaining the highest possible mental health, advises on vocational problems, and, for children, indicates those who are unusually capable and may be given special educational opportunities.

Clinic Helps Social Agencies

Aside from its services to individuals, the psychopathic clinic cooperates with all other social agencies.

It works closely with the courts, supplying the necessary mental facts for commitment of the insane, feeble-minded, and epileptics to institutions and giving mental examinations to criminals and juvenile delinquents to determine their proper treatment.

It serves the penitentiaries and reformatories of the state, providing information as to the proper treatment of prisoners and as to their parole.

It works with the public schools, examining all children and indicating those who are so bright as to be put in "opportunity" classes and those who are so feeble-minded as to require immediate institutional care or instruction in special retarded or backward classes.

Children's institutions have their feeble-minded inmates drained off to the state institution by the tests provided by this clinic. The feeble-minded and insane are taken from almshouses where many of them now unfortunately still are confined, and the feeble-minded from the insane asylums where many have been wrongly placed. Agencies such as the Associated Charities, dealing with needy people in their homes, are given information as to mental ability of their clients which enables these organiza-

tions to give treatment based on the ability of their clients.

The psychopathic clinic is the necessary adjunct to institutional care of those suffering from mental diseases.

Good State Law Required

Essential, also, to such adequate care of the mentally afflicted in each state is a law providing for the compulsory commitment to proper custody of all insane and epileptic persons in need of restraint and all feeble-minded persons of an age or a condition to be a menace to society.

Treating the Insane as Sick People

The insane require somewhat different institutional treatment from the feeble-minded and epileptic.

Insanity is often curable and through early treatment of nervous conditions which lead to insanity may often be prevented.

The first need, however, in the care and prevention of insanity is a psychopathic ward in a general hospital or a special psychopathic hospital, where patients may be observed carefully and where proper treatment and disposition of each individual case may be adequately planned.

Working closely with these psychopathic wards or hospitals are state institutions which provide various types of service—hospitals, of the usual institutional sort, for the treatment and cure of curable cases in insanity, with provision for recreation and

for various kinds of industrial activity, along the lines of the "occupational therapy" so greatly popularized during and since the World War; colonies, on the cottage plan, for the able-bodied and tractable chronic insane, where, at farm and dairy work and various simple industries, they may be happy and self-supporting; infirmaries for the feeble, infirm, aged, intractable, and dangerous long-resident insane, where suitable care and protection can be provided; parole of the milder patients to their own homes, or boarding out in private families, where they may live a more or less normal life and possibly earn their own living — all this, under the continuous supervision of competent parole officers, often in connection with the psychopathic clinic.

In this way, the individual needs of the patients are much better met, more cures are effected, the patients are made much happier, and they are, in many cases, a real asset to the state rather than a burden; as compared with confinement in a single institution of the old-fashioned type.

Treat the Feeble-Minded as Incurable

The feeble-minded present a different problem, in many respects, than do the insane. Feeble-mindedness almost always is hereditary, incurable, and transmissible to offspring. Once feeble-minded, always feeble-minded. The problem in the care of the feeble-minded is first to prevent them from reproducing their kind, and, second, to train them and to provide facilities so that they can be so far as possible happy and self-supporting. There are

two ways of preventing reproduction among the adult feeble-minded — sterilization and segregation. Sterilization, although simple and practically painless, cannot be practiced at the present state of public opinion, and segregation is the only alternative. Moreover, the feeble-minded, with their inferior mental ability, are at so great a disadvantage in competition for a livelihood with normal human beings, that in general the best way of giving them a chance at self-sufficient life, so far as they are capable of it, is through putting them in protected surroundings where they can be directed in all their activities.

The starting point for the care of the feeble-minded is the public schools. Thorough-going mental tests of all school children will quickly reveal those of subnormal mentality. Those retarded sufficiently to be regarded as feeble-minded, after all possible physical causes of their slowness have been removed, are placed in special classes where training adapted to their mental ability is given them. Special stress is laid on handicrafts and manual training.

When the adolescent period is reached, and these feeble-minded children begin to be a menace to society through the possibility of their producing others of their kind, they are often sent to a training school operated in connection with a state institution for the feeble-minded. This school continues the training along industrial lines so far as possible, and then turns over its "graduates" for service on the farm colony which is operated by the institution. Boys and men on the farm colony can clear waste land,

build necessary buildings, and do all the usual operations of farming — under competent supervision. Girls and women can engage in dairying, weaving, and other handicrafts. Cottages can provide for the proper segregation of the inmates according to mental ability and sex.

Of course, there are large numbers of feeble-minded who are so helpless and incompetent that they cannot even care for themselves, to say nothing of doing any useful work. They have to be given the same institutional care that would be given little children and babies until beneficent death comes to carry their souls from the pitiful bondage of their inadequate minds and misshapen bodies.

Curing the "Fits"

The epileptics differ from both the insane and feeble-minded. Their mental defect takes the form of "fits," more or less severe, which do not incapacitate the victims continuously. Moreover, it is thought that epilepsy may be cured, or its victims at least improved in condition. For the more severe cases, care on a farm colony separate from the insane and feeble-minded is given; but for the less violent cases treatment and guidance by the psychopathic clinic, together with special arrangements made with employers, often allow the victim to remain at work and at home.

State funds are usually provided to supplement local public and contributed funds for the establishment and maintenance of psychopathic clinics, psychopathic wards and hospitals, and special classes

for backward children in the public schools, but private endeavor should be willing to show the way. For example, local "mental-hygiene societies," made up of interested people, in voluntary association, help to stimulate public interest in mental health.

The field of mental hygiene, in its modern sense, is relatively new and many of its needs are met by public funds, but it offers opportunities for service by contributors who like to help in pioneer work that is bound to be of value to individuals and to the community.

CHAPTER VII

BEATING THE DEVIL

HE WHO wishes to secure constructive results for his gift will find no happier location for his aid than in the field of leisure-time activities, where he can work to beat that devil who since days of long ago has found evil for idle hands to do.

Not merely to those in abject poverty, but to all who lack opportunity for normal expression of their better selves, may leisure-time activities be extended. Boys and girls who have no play place but the street, with its evil companionships and associations, with its interrupted and thwarted play, with its gang life built up of gambling and fighting and stealing, with its total inability to form character in the years of life when character is formed (and during which the average child spends each year but 925 hours in school to a possible 4,703 hours at play); young men and women who have gone to work too soon, and who after working hours want the opportunity for wholesome recreation freed of commercial greed and for education for betterment in life and work; immigrants from other lands, unfamiliar with American language, ideals and standards of life, lonely and bewildered in our great buzzing American cities; working men and women, who with the reduction in the hours of the working day have more and more

spare time; those who by modern industrial conditions are thwarted of self-expression and from whose dissatisfaction are bred many of the disturbances of our day; families in which children and parents are out of sympathy because of the lack of opportunity for home life in crowded quarters and the lack of a common interest and understanding; all, of any age or condition of life, who, because of conditions of work and life, need a change of activity in their spare moments, a fresher view of life, a chance for wholesome play, or an opportunity for higher training and self-improvement—all these may be served by him who gives for work in this field.

An Antidote for Vice

Leisure-time activities present an antidote for vice and dissipation. Knowing that eighty per cent of the crime is committed between the hours of six in the evening and midnight, these agencies strive to prevent crime and delinquency.

They are of particular importance now, since the practical elimination of the red-light districts throughout the country and the disappearance of the saloon. Their importance and value were demonstrated as never before during the World War, when the "morale agencies" such as the Y. M. C. A., the Y. W. C. A., the Jewish Welfare Board, the Knights of Columbus, and other leisure-time activities were credited with a large share in the successful training of our armies here at home and in their victorious battling overseas. They are still more important

after the war, when social unrest is rife and when they, more than any other group of agencies, can direct the activities of the people in wholesome channels helpful to the development of our democracy.

Private Endeavor Necessary

It is true that most people are able and willing to pay for recreation; but it is equally clear that this field, so fertile because its soil is compounded of fundamental human instincts, cannot be left to exploitation by commercial greed. The evils of unsupervised dance halls, "tough" poolrooms and degenerate motion-picture theaters which cater to the worst elements in humanity are sufficiently obvious. Activities such as playgrounds, parks, bathhouses, public dance halls, art museums, and swimming pools are splendid as far as they go, but are necessarily wholesale in their treatment and generally limited by lack of funds and stiffness of public administration to obviously "necessary" activities. As the *Cleveland Foundation Survey of Recreation* truly says, "There is a wide zone of recreation needs of children and adults who are either not economically independent or who have peculiar racial or social interests, which can be covered at present only by private recreation operated either on a cooperative or philanthropic basis. It ministers to the children and adults of peculiar needs which can be met only by an intensive leadership beyond the reach of the public recreation agency." One of the chief opportunities of private leisure-time activities, as of all philanthropies, is to demonstrate new ways of meet-

ing newly discovered needs, and then to turn these activities over to the community — to be, as it were, a sort of social experiment station.

. *The Social Settlement — and Town*

Best known and most popular of the privately financed leisure-time activities are the social settlements.

The story following will illustrate how the settlements meet individual human needs in a flexible and helpful manner.

The story begins in a juvenile court.

“Well, madam, what have you to say for your son?” inquired the judge of a thin, middle-aged woman, who, with a shawl over her head and her face tear-stained, stood in front of the judge’s desk. Beside her stood a curly-haired, bright-eyed youngster of about fourteen years. Ranged roundabout the walls of the small room, sitting and standing, were court probation officers, school truant officers, social workers, and other interested people.

“It was this way, your Honor,” quavered the mother in a thick Italian brogue impossible to imitate. “My man died when Tony was a baby, soon after we came to America from the Old Country, and I had to earn a living. So I bought an old second-hand clothing store and lived over it. It was a bad place to bring up a boy. The only place he had to play was the street, and the neighbors and their children were tough. I had to keep store and couldn’t keep my eye on my Tony. Instead of going to school, he got to playing around in pool parlors

or shooting craps in the alley back of the store with the worst boys in the neighborhood. Then the truant officer caught him. I don't know what to do with him. He's a good boy, but he hasn't had a chance in this great America of yours." And the mother again burst into tears.

"If you'll put him on probation to me, I'll see what we can do with him," spoke up a settlement worker, to the judge. "Our settlement is only a block or two from where he lives and I think we can help him."

And so Tony, who hitherto had despised the settlement because it wasn't tough enough for him, began a new life. He was forced to go to school, but he discovered that the teacher, to whom his friend, the settlement worker, had spoken about him, took a new interest in him and tried to help him along. After school, he found joy in the pool table in the settlement house, where he had the satisfaction of victory without the menace of gambling. He discovered a group of boys of his own age, lively fellows, with whom he got to playing baseball on the settlement playground, and taking hikes and camping trips, and playing basketball in the gymnasium, and, finally, in joining in debates in a debating club. His mother, too, got to attending the neighborhood parties at the settlement, and with her son enjoyed the weekly program of moving pictures and community singing.

Tony eventually graduated from grammar school, went to high school, where he won honors, while working in the second-hand store afternoons, and

finally went to college, from which he writes back joyous letters to the settlement worker to whom he was put on probation only six years ago.

Tony is but typical of the need which is met and the problems which are happily solved by the social settlements and other agencies of a community working to meet the leisure-time needs of its people.

What a Social Settlement Is

The settlement, "an experimental effort to aid in the social and industrial problems of a great city," has been defined as "a home established in an industrial neighborhood by a group of people of education for mutual helpfulness." It aims to appreciate every human interest, and its distinguishing characteristic, according to Miss Jane Addams, is "its flexibility, its power of quick adaptation, its readiness to change its methods as its environment may demand. It must be open to conviction and must have a deep and abiding sense of tolerance."

The residents identify themselves as closely as possible with the life of the neighborhood and through their intimate personal contact with their neighbors, both individuals and families, strive to know conditions and to interpret needs. Their relation with the neighborhood is one of mutual helpfulness. The settlement resident gains a knowledge and a point of view, and the families and individuals served are brought into more profitable association through classes and clubs and into contact with public, private, and social agencies through personal sympathy and effort of the residents. Because of the workers' knowledge and unselfish interest the neighborhood is often interpreted through them to the rest of the community. The settlement should

be sympathetic and of quick insight, ready to change its function promptly with change of conditions. (*Cleveland Foundation Survey of Recreation*. Chapter vi, page 89.)

Meeting Neighborhood Needs

The typical settlement is equipped with playground, gymnasium, which can be used as dance hall and auditorium, gamerooms, clubrooms, and classrooms with equipment for the teaching of domestic science and arts and crafts.

Among the activities within the settlement are classes in a great variety of handicrafts; social activities including social dancing and folk dancing, entertainments, plays, motion-picture shows, and neighborhood parties; physical activities including gymnasium, swimming, games, pool, billiards, athletic games, picnics, hikes, and camping; instruction in all phases of domestic science; literary pursuits, including dramatics, story telling, lectures, debating, nature study, civics, English, and history. Some settlements conduct community stores at which their neighbors may buy food at low cost; others conduct community kitchens, which make possible canning of fruit and vegetables at low cost and instruct foreign-born women in the use of American foods; others maintain community laundries.

Whenever possible, a nominal charge is made for membership in clubs and classes and for other services, so that those who use them may not feel they are getting "charity." On the other hand, lack of

ability to pay does not prevent a neighbor who needs such service from receiving it.

Settlement activities are not confined to settlement property ; but settlement workers extend their influence throughout their neighborhood, directing play in streets and vacant lots, helping in the supervision of undermanned public playgrounds, directing clubs and other groups which prefer to use public halls rather than the settlement property, aiding in vacant lot gardening, helping to organize the community life in every possible way, following up and helping families which have passed beyond the need of temporary aid by the charity organizations and keeping in touch with boys and girls released on probation from juvenile courts or discharged from children's correctional institutions. The settlement plant is merely the headquarters of a work which may extend throughout the neighborhood or even throughout the city.

The "Y" as a Recreational Agency

An activity whose purpose is only partly recreational is the Young Men's Christian Association. Its chief aim is "to furnish religious, vocational, and physical stimulation and development for boys and young men." Its activities include club life, home life, recreation, education, physical training, music, and dramatics through club and classrooms, auditorium, gymnasium, gamerooms, athletic field, swimming pools, summer camps, and similar facilities. The Y. M. C. A. states vigorously that it is not a charity, but it almost invariably has a deficit which

must be made up by contributions. In general, its activities for men tend toward self-support; while those for boys and non-members, particularly among the foreign groups of our cities, tend to cost more than they bring in. In this last sense, particularly, is the Y. M. C. A. a philanthropy and a social agency.

Much like the Y. M. C. A. in purpose and method are the Young Women's Christian Association, the Young Men's Hebrew Association and the Young Men's Institutes of the Roman Catholic church.

Another wholesome recreation activity for boys is the Boy Scouts of America, distinguished by its well-rounded program of activities including outdoor life and civics service. Of a somewhat similar nature, for girls, are the Camp Fire Girls and the Girl Scouts.

Also of service to girls and young women are the vacation savings clubs, which collect the savings of those employed in stores, office, and factories, as a means of financing their summer vacations. Directories of suitable vacation places often are published by these clubs.

The Church and Play

The Protestant churches, also, are stepping into the recreation field. Church members, as we have said, are seeing more and more that social service is but the other side of religious service, and are trying to make their church plants meet the needs of their communities in other ways than merely by conducting religious services. The church auditorium is used for motion-picture shows, community

music, lectures, and neighborhood meetings; the dining-room or parish-house for neighborhood dinners and (sometimes) for social dancing. Specially equipped institutional churches may parallel in equipment and service the best of social settlements. Through all this service runs the idea of conserving the spiritual welfare of the family by providing wholesome activities for all its members.

The Roman Catholic church also is becoming interested in recreation; and while it never uses its church building for other than religious purposes, is rapidly developing a system of community houses as part of the church property.

Other church activities include daily vacation Bible schools, conducted during the summer vacation period with singing, Bible lessons, games, and handicrafts; tours to beaches and parks; and summer camps for children and mothers of congested districts.

Fresh-air camps for mothers and children from congested districts who otherwise would get no summer outing are often conducted by social settlements, by the Salvation Army and by other similar agencies, or independently.

Playgrounds and Philanthropy

Another field for private recreational activity is in the development of playgrounds. While playgrounds were almost all originally begun by private finance, they now are usually under public finance and control. There still exists, however, in many cities the opportunity for private initiative to pur-

chase and equip playgrounds in neglected districts and present them to the community, and sometimes to provide supervision of these playgrounds or extra supervision for under-manned playgrounds.

The Community Center—New and Popular

Still another recreational movement which may be either publicly or privately financed, or financed by joint action, is the community center or neighborhood organization movement, which strives to utilize all the resources of a neighborhood in organizing the leisure time of the people on a cooperative basis. The center of such a movement very often is the public school, which may be utilized in the afternoon, after school hours, for the recreation of the children, and in the evening for the whole community. Schools may be especially equipped for neighborhood work, and may closely approximate the services already described as being performed by settlements. So far as possible, these neighborhood associations are self-governing and self-supporting. They tend to develop a feeling of neighborliness and give valuable practice in democracy.

Out of the community center movement has developed the community council movement, which strives to develop a voluntary organization representative of a whole neighborhood or community, with a full program of activities for all the people. These community councils have been interestingly demonstrated in New York City and in Chester, Pa., where particular attention has been paid under the direction of Community Service, Inc., to the assimi-

lation of foreign groups through developing their participation in community life. It is quite likely that in the city of the future this type of community organization will make the development of new settlements less and less necessary.

An Alliance to Beat the Devil

Such, in brief, are the recreational or leisure-time activities which a normal American city may be expected to have. The scheme is not complete, however, unless some method is devised to secure cooperation between all these activities and to promote construction planning to meet all the community's recreational needs. Such a coordinating force can be found in a Playground or Recreation Association, including representation from all the activities concerned in leisure time; in a branch of Community Service, Inc., (formerly the Playground and Recreation Association of America); in a Recreation Commission appointed by public authority; or in a recreation committee which will include the representatives of all recreational activities which belong to a Council of Social Agencies as described in the next chapter. A body of this sort, in addition to planning for better recreation, might very well either officially or unofficially serve as a censor of commercial amusements, including dance halls, motion pictures and burlesque shows, and poolrooms, seeing that the laws regulating them are enforced, while stimulating the better types of commercial recreation.

A city thus equipped by thoughtful givers with

voluntary recreation facilities, with the community itself providing a more and more complete system of general recreation from public funds, and with close cooperation through a general supervisory body, should have little trouble in breeding better and happier citizens and in beating most unmercifully that devil who delights in finding things for idle hands to do.

CHAPTER VIII

EFFECTIVE GIFTS

I HAD occasion once to confer with a group of colored women regarding the financial report of the "charity club" which they conducted. An item of one hundred dollars as income from entertainment appeared in the report.

"How did you raise that one hundred dollars?" I asked.

"Oh, we gave a charity ball," replied the treasurer.

"How much were the expenses of the ball?" I inquired.

"We lost money on it. It cost us one hundred and two dollars," was the response.

"Why do you conduct charity balls, then, if you lose money on them, and the poor don't get any of the money that is given?" I asked in surprise.

"The ladies have such a good time, they'd rather lose money than not give the ball," was the naive reply.

The amiable colored women had transgressed one of the prime rights of the contributor. He is entitled to know that his gift is turned into human service with the least possible expense for handling. It is to be feared, also, that the charity club had transgressed the other prime right of the giver—the

right to know that his gift is rendering effective service.

Charity and Business Principles

A charitable organization should be run on precisely the same principles as any effective business. This does not mean that charity need be hard and cold and inhuman, as business is often reputed to be; but that the same methods of organization, administration, and salesmanship which have made American business the marvel of the world, also may make our charity render better service to the needy and to the community, serve more people, make the money given go farther or make less money necessary for a given service, and secure more contributors, more permanent contributors and more generous contributors.

For, after all, looked at from one point of view, a charitable organization is no more nor less than a business organization. It is made up of a group of people, associated in a corporation; not, indeed for profit to themselves, but for profit and advantage to those in need and to the community. It produces a definite article, such as mended families, healed invalids, restored eyesight, trained minds and bodies, more efficient workers, better Americans, healthier children, saved lives. This product should have a distinct money value to the community which should be represented in the shape of contributions of people who care to buy this product. It can be "sold" to the community through the same principles of ad-

vertising and selling as are employed in selling collars or breakfast foods.

Just as in business the most successful corporation is the one which most closely follows business principles, so in charity the most successful organization in rendering service and in securing contributors is the one which follows these same principles — for they are the principles, not of technical service in a particular field, such as mining or bridge-building, or medicine, but the broad principles of organization, control, production, and marketing which hold good for all organized activity which employs workers and relies on the public for its support. Business is rapidly adopting these principles. Charity has been slower to adopt such methods; but the day is coming when we shall demand efficiency in the management of our charities on the same basis as we already expect it in business. It is the duty of every giver to require such efficiency as the condition of his gift; for without it, the fullest effectiveness of the gift cannot be realized.

The Principles of Charitable Effectiveness

The principles of charitable effectiveness here presented are the twelve advocated by the industrial efficiency expert, Harrington Emerson,¹ adapted to the field of social service, and supplemented by a few additional principles necessary to an effective social organization.

1. *A Need to Be Met.*—It is quite clear that no

¹ Emerson Harrington, *The Twelve Principles of Efficiency*, Engineering Magazine Co., N. Y.

charitable organization has any excuse for existence if it is not meeting a specific need. Too often the organization exists after the need has disappeared or to meet a need which does not really exist. For example, the few aged colored people cared for by the charity club described at the beginning of the chapter could have been cared for much better and at less expense by the Associated Charities which with a staff of trained workers covered the whole city. The need for the creation of a new charity should be made clear by a statement of facts which can often be secured through surveys conducted by experts from such organizations as the Russell Sage Foundation, the National Child Labor Committee or similar authoritative research agencies. Obviously, the charity should not come into existence if its work can be done equally well by an existing organization; while two agencies working at the same problem in the same field generally should consolidate to prevent unnecessary "overhead" and duplicated effort. Once the need for an agency is established, knowledge that the need continues to exist should be supplied by periodical re-study of the situation. The history of charities which have outlived their usefulness but continue because interested people enjoy the activity, or the authority, or the salaries, is a tragic one of wasted money and effort.

2. *A Clean-Cut Ideal or Purpose.*—Not only must the need be recognized, but a definite method of meeting it must be in mind. Thus an Associated Charities plans not merely to care for the poor, but to care for them and to eliminate the causes that

make them poor, so far as possible, by the continuous efforts of intelligent, trained workers. All of the activities of the organization should be contributory to that purpose.

3. *Common Sense*.—The program of the organization must be practical. Much good money has been wasted in vain endeavors by impractical theorists. The successful charity must be based on knowledge of facts, with sound judgment applied to their treatment. That is one reason why the presence of business men on the boards of social agencies is desirable and why training is so important for social workers.

4. *Competent Counsel*.—The successful charity must take advantage of the best opinions it can get anywhere. Boards of social agencies should be willing to send their paid workers to such meetings as the National Conference of Social Work and to visit other cities where they may study the most successful methods in actual operation. Experts should be called in whenever possible to advise on the plans and methods of the organization. Paid and volunteer workers should be encouraged to take social-service training courses in their spare time. Books and magazines on charitable subjects should be made available. Frequent discussion of the problems of the organization and of the community should be provided through such bodies as local social workers' clubs and local and state conferences of social workers.

5. *Discipline*.—Within the organization, lines of responsibility should be clearly drawn, and members

of the staff held accountable for results. Policies of the organization should be well known, and workers held to observance of them. Execution of the decisions of the governing board and of the orders of the executive should be prompt and thorough, in contrast with the slipshod practices of many social agencies, which seem to have as many plans and programs as there are workers on the staff. Such discipline should be maintained, however, not by the fear of discharge or other penalty, but by the development of an *esprit de corps* which can be aroused through the repeated statement of the ideals of the organization, through frequent staff meetings at which plans are thoroughly discussed by the executive and workers, and through making each worker feel that he has a part in a task in which all are co-workers and in which the elected board and the executive only have authority because of greater training, experience, and judgment.

6. *The Fair Deal.*—In charitable organizations, certainly, because of their foundation in idealism, should all relations be based on the fair deal. The workers must know that they will be treated fairly and squarely by the executive and his board and not subjected to arbitrary or petty rulings or to partisanship or favoritism. Other social agencies must know that the agency concerned will be fair in its cooperation with them, uninfluenced by personal likes or dislikes or by “pull.” The clients of the agency must know that it will be fair with them, playing no favorites, giving all equal treatment and the best that can be given, kindly, considerately, and thoughtfully.

The public must know that it is getting a fair deal, that it is being told all the truth about the organizations and nothing but the truth, that its money is being spent honestly and effectively, and that its interests are being served wholeheartedly and with diligence.

7. *Reliable, Immediate, and Adequate Records.*—Those who sneer at the “red tape of charity” and object to the poor being asked “a lot of unnecessary questions” show their ignorance of successful business practice and of essential charitable practice. Records of service rendered to individuals or families and of the social facts which make such service necessary are indispensable to effective social service. Records are necessary if accurate knowledge is to replace guesswork and memory; if continuous, consistent treatment of those who are “socially” sick is to replace haphazard “charity” which often is as harmful as it is serviceable; if effective work is to be done over a period of years with a changing staff of workers; if the poor are to be saved from the repetition of questions by a succession of workers from the same agency or from different agencies.

Records of service rendered are essential to the preparation of reports showing the problems faced by the organization and the amount of service rendered, and to that interpretation of the work of the organization to which the public is entitled.

Records must be kept up to date, legibly written (preferably typewritten), kept in orderly classification so that they can be quickly found for reference, and be uniform for the single organization and pref-

erably uniform for as many organizations as possible, so that figures may be compared.

Such social bookkeeping must be matched by good financial accounting checked by annual auditing by an outside, disinterested agency, such as a firm of certified public accountants.

Social and financial records should be combined to show the cost of service, in such terms as expense per patient per day for a hospital, cost per visit for a public-health nursing association, and so on; and these figures should be prepared on a uniform basis, so that costs for all similar organizations may be compared.

8. *Standards and Schedules.*—From the records of service and of service cost thus compiled, standards of performance and schedules for working on these standards should be compiled. Nurses and family social workers should be expected to make a certain minimum number of visits a day and to care for a certain minimum number of clients. At the same time, standards should be set as to limits above which the worker cannot go without destroying the effectiveness of his service.

9. *Dispatching.*—Standards and schedules should be enforced by the superintendent or director of the organization, who should see that everything needful in the way of supplies and equipment is available when required and that the activities of all workers are carefully “dovetailed,” so that there is no lost time or effort.

10. *Standardized Conditions.*—Offices of charitable organizations should be laid out and equipped

for the greatest comfort and convenience of the workers, with adequate lighting, ventilation, and toilet facilities. Institutions should be similarly planned for the comfort and safety of their inmates, with regard to the varied needs of old and young and those suffering from special infirmities.

11. Standardized Operations.—All routine work of a charitable organization should be standardized and reduced so far as possible to habit. Thus, records should all be prepared in the same way by family workers; bandages wound in the same way by nurses. This does not mean that social service itself should be done mechanically; but that in order to free themselves for constructive social work, all workers should be shown the easiest, quickest, and best ways to do those things which may be standardized, and then expected to use these methods until better methods are developed, when they, in turn should be made the standard. Thus, family visitors and public-health nurses sometimes found formerly that they could make their calls more quickly and easily by riding a bicycle than in walking or taking the street car. Now, in sparsely settled districts, such workers are being provided with automobiles, and it is quite likely that in many neighborhoods it will be found that a nurse with a "flivver" can do more work than two nurses traveling on foot or by street car, and at less than the double salary expense.

12. Written Standard Practice Instructions.—Once standards and schedules are set, they should be made permanent by putting them in writing. This is necessary for uniformity and continuity of policy,

for the instruction of new workers, and for certainty in treatment of clients and in cooperation with other agencies. One of the best examples of written standard practice instructions is given by the American Red Cross, which, early in the course of the tremendous expansion occasioned by the World War, issued manuals of elementary practice for its different departments, as, for example, the Home Service Section, and then followed up these manuals by instructions and statements of policy printed on perforated sheets which fitted into loose-leaf books. In this way the activities of an organization with thousands of workers were kept remarkably uniform and effective throughout the country and even overseas.

13. *Efficiency Reward.*—No organization can be kept at a high pitch of efficiency unless some reward is before its workers for following the principles heretofore stated.

A benighted public seems to have had the idea in years past that in charitable work the consciousness of doing good should be the reward of service. It was felt that paid workers should work for long hours, at salaries which barely covered the cost of existence, under miserable conditions, because they were working for charity. Somewhat the same idea is largely responsible for the low state in which the Protestant ministry now finds itself in many places; and was responsible certainly for the fact that during a large part of the last century charitable organizations were run by broken-down preachers, poor relatives, business men who had failed in everything else but were thought to be "good," elderly spinsters who

had gotten tired of teaching school, and melancholy widows of good connection who were supposed to know how to raise children.

Now, however, it is being seen more and more clearly that effective social service requires the same order of ability and training that is required in effective business; and that to get such ability, current business rates must be paid for it. Social service is so exacting in its responsibilities, so incessant in its demands upon the time and thought of those who are earnestly engaged in it, that they are entitled at least to a comfortable living wage, equal to what they could have earned by the same effort in ordinary business.

At present, the greatest diversity exists in social workers' salaries. One of the services which is being rendered by national organizations such as the American Red Cross and the National Organization for Public Health Nursing and by local federations such as the Cleveland Community Fund is the standardization of salaries at reasonable rates for corresponding grades of responsibility, training, and experience.

Workers are entitled to regular raises in pay, as their usefulness to the organization and their length of service increase; and to the first chance at promotion to vacancies which they are qualified to fill within their organizations, rather than seeing these vacancies filled by outsiders.

Social workers are entitled to vacations, not as a reward for service rendered, but as a preparation for work to come; and because of the strenuous and tax-

ing nature of social work, vacations of a month rather than of the conventional two weeks are often justified in better service. Similarly, some progressive organizations follow the example of colleges, and give their workers one year in seven as a sabbatical year for study and research.

Workers should be allowed a reasonable amount of sick-leave with pay; and some progressive agencies are working on plans for sickness-insurance for their workers.

Pensions for workers grown old in service have not yet been provided, so far as is known, possibly because social service as a profession is so new; but pensions should surely be provided in the future.

A charity with such efficiency rewards as these for its workers will find them amply justified in more effective and cheerful service, and in permanency of its staff.

14. Responsible Management.—Every charity should be incorporated under the laws of its state. The legal code of every state provides for associations for educational, charitable, and religious purposes, not for profit, and with the incorporators not liable for financial obligations of the organization.

The corporation should be managed by a responsible board, which meets at least once a month. The board must be made up of members who are really active and not of people who merely lend their names for the sake of the effect on the organization's letter-head. Too many charitable boards are mere figure-heads.

The board of directors should be democratically

elected by the contributors, and should not be a self-perpetuating body responsible to no one, as far too often is the case. Where possible, as sometimes in social settlements and community centers, the actual clients or users of the organization should either elect supplementary boards which advise the board of directors, or elect a specified number of the directors. Such a plan is excellent, both because it conveys to the group representing contributors an idea of the needs and desires of the clients and also because it helps give the clients or users a knowledge of the policies of the organization and a feeling of responsibility for its successful activity.

15. *Responsible Executive.*—The successful charitable organization must have a competent executive, fully responsible for the activities of the organization. He must be free from the interference of board members in the work of the organization. He must have the privilege of attendance and participation in the discussion at meetings of the board and of its committees, unlike the practice in some antiquated organizations which debate all measures by themselves and then call in the executive to tell him what it has been decided he shall do. He must be free to engage, discipline, and discharge all his subordinates. He must have a staff and equipment adequate to discharge the work of the organization, and to leave him time for planning.

Selling Charity

A charity organized on the foregoing principles will inevitably get good results. It will produce a

high-grade article of social service at low cost for each unit of service. Just, however, as a factory has not finished its job when it has made an automobile, but must proceed to create a desire for it in the mind of the public and then to sell it; so, also, must modern charity conduct a campaign of advertising and selling on the principles of successful business.

Cut Out Wasteful Financial Schemes

It is obvious that wasteful and extravagant methods of collecting and distributing funds should be eliminated. Charity balls and entertainments which exact as much as sixty per cent or even more of the proceeds are a clear injustice to the contributor. Moreover, such devices are uneducational, leaving the giver no wiser than before as to the real nature of the work his money is doing, and hence necessitate the same work of finance year after year, instead of building up the interest of the giver so that his gift eventually comes without solicitation. The use of commissioned solicitors, who often get thirty-three per cent or more of their collections (these solicitors often are beautiful young women who get gifts more on the basis of their charms than of the charitable causes they represent) also is inexcusable.

Money Can Be Raised at Low Cost

Charitable agencies all over the country are financed adequately and economically by the efforts of executives, skilled in money-raising or publicity, who give part time to this work, or of full-time

finance and publicity workers on salaries. Frequently, these workers are backed up by the efforts of board members.

In many cities, the principles of successful sales management are applied to the organization of community-wide campaigns for contributions, in which volunteer workers are assigned to specific territories. Quotas for contributions are sent each group of workers. A keen competition is aroused between groups by the publication of their results. Such campaigns may be for a day, a week, or longer.

A recent development of the campaign idea is found in the creation of a permanent organization. The workers are assigned the same territory each year. They gradually become familiar with the givers in the territory and take a pride in improving the results secured each year from the individual givers and from the territory as a whole. This organization in the meantime serves as a medium for popular education on the work of the organization and also for referring needy persons to the appropriate charities.

Such a combination of the idea of volunteer service with that of a permanent "selling" organization reaches its highest development in cities where "community chests" include most of the city's charities and make one carefully budgeted annual drive for funds. A financial campaign conducted on these lines can reduce the cost of raising and collecting funds to extremely low figures and can secure remarkably large numbers of givers and amounts of gifts.

There is no doubt, then, that charities can be financed adequately on a basis running from fifteen per cent or less for the single agency with a financial secretary and a campaign of letters and personal calls, down to two or three per cent or less for the big community chest campaigns. Such figures are much lower than the selling costs of most businesses. Every contributor ought to require an audited report showing that his gift has been handled in such economical fashion.

Publicity for Charity

Further, every giver is entitled to know what the results of his gift, in human service, have been. The charity which he has aided should make, at least annually, to all givers, a clear and comprehensive report. The interest of the giver will be greatly increased by photographs, charts, stories of actual "cases" where the organization has been most helpful, and by good, clear typography and attractive paper in the report. A charitable organization which will use the opportunities for free publicity offered by the newspapers, which will back up this publicity by paid newspaper advertising when necessary, by attractive printed matter mailed to givers and prospective givers, by lantern slides and films in the motion-picture theaters, and by illustrated talks in churches and before clubs and other organizations, will find this business-like educational program more than repaid by new contributors, increased support and prompt renewal by present

contributors, and by cooperation of the general public in its plans for improvement of social conditions.

Eliminating Duplicated Effort

The giver is entitled still further to the assurance that his gift has been expended without duplicating other effort. Such assurance is given by use of the Social Service Exchange, which is a card index of the names and addresses of all clients of the cooperating agencies. It is confidential, and even if it were not, could yield no information other than the name and address of the family and the names of the agencies interested in it. Agencies inquiring of families in the exchanges are given the names of other agencies already interested from whom details can be secured; and, immediately, the agencies previously interested are informed of the inquiry by the new agency. By use of this exchange repeated questioning of families for facts already known to some agency is prevented, duplicated effort is minimized, and teamwork in treatment is promoted. No adequate excuse can be offered by any agency giving "material relief" or doing "case work" for not using the Social Service Exchange. Givers should insist on it as a requisite of efficient service.

Supervision for Efficiency

The average contributor to charity is not in a position to know accurately the value of the service rendered by the organizations which solicit his support. Some extremely well-to-do and conscientious

givers employ charitable secretaries, who weigh the merits and study the methods of those who ask the bounty of their employers. This same service is provided for the average contributor by the charities endorsement committees of chambers of commerce, which issue to members of their organizations lists of agencies endorsed as meeting reasonable qualifications of business-like management and social usefulness.

A service in the field of state and national charities similar to that provided in the field of local charity by charities endorsement committees is supplied by the National Information Bureau, with headquarters in New York City. It issues lists of endorsed agencies and furnishes special reports in individual projects. It is proving of the greatest value in suppressing "fly-by-night" solicitation schemes which otherwise would have ensnared many unsuspecting givers.

In addition to these types of voluntary stimulation of efficiency, government may step in and establish certain standards of service. A number of cities have public welfare departments, which, in addition to administering the public charities and welfare activities of the municipality, also issue licenses to properly conducted private charities. Many states, further, maintain state boards of charities; which, in addition to either administering or supervising state institutions, issue licenses to private agencies, chiefly in the field of child-care.

An interesting development of the idea of public supervision is seen in the Indianapolis Community

Welfare Board which may "manage and control any unconditional gift, devise, or bequest to the city not made for any specific purpose and also any gift, devise, or bequest to the city for community welfare purposes; and may apply any fund subject to its administration to any enterprise which may involve the health, education, safety, pleasure, comfort, welfare or convenience of or benefit to the citizens of the city."

Safeguarding Charitable Bequests

This plan suggests the whole question of safeguarding bequests for philanthropic purposes. Since the early Christian era, charitable people have left, by will, funds to endow benevolent causes; and ever since that time, difficulty has been found in making the terms of bequest fit changing conditions of life. Of recent years, wealthy men, such as Russell Sage and Andrew Carnegie have established foundations, under boards of trustees, which may administer in perpetuity for the benefit of humanity the funds at their disposal. In order to make possible this same flexibility in administering endowments for charitable causes, "community foundations" have been established in a score or more of American cities, by trust companies or groups of trust companies, which serve as the repositories for funds, the income of which is expended for current charitable needs as determined by a permanent "foundation board." Perhaps the most distinguished example is the Cleveland Foundation, which in addition to receiving bequests of large amounts, has conducted a number

of valuable community surveys both to ascertain how best to expend its funds and also to make available to the whole community facts as to social conditions and needs. The foundation plan makes it possible for the average citizen to die with the pleasing knowledge that his influence will live on through the effective service of his bequest, large or small.

Teamwork Essential to Effective Service

Safeguards, however elaborate, will not give the fullest value to a gift. Its most complete effectiveness will only come when it is made a potent factor for good by the cooperation of all charities and social agencies, public or private. It has been shown that the fields of social service are not separate areas, but that they overlap. One family may require assistance on account of family troubles, child-welfare difficulties, ill health, poor mentality, and inadequate recreation. Poverty, disease, ignorance, vice, and crime go hand in hand. The problems they bring about are so various, and the amount of work to be done in comparison with the funds and workers available are so great, that only if charitable agencies also go hand in hand, can any headway be made. Teamwork in human service, consultation and conference on the problems of service, mutual endeavor to raise the standards of service are as essential to effective expenditure of gifts, as are economy and freedom from waste. No charity can stand alone these days.

A beginning of cooperation is provided by the

Social Service Exchange already mentioned; but a cooperation limited practically to individual cases. Present-day cooperation must be broader than that. It must rest on mutual knowledge of community problems, mutual agreement as to what action shall be taken on these problems, and mutual action in executing these problems. Such teamwork is being provided by the so-called "councils of social agencies" which have developed so rapidly within the past decade that now practically no city of any size and possessed of a dozen or more social agencies feels itself complete without one.

"City Planning in Flesh and Blood"

The council is essentially a clearing-house for all of a city's activities, public or private, in any way concerned with the public welfare. It may include charities, endowed institutions, city departments, public-school systems, civic and labor organizations, federations of churches, or any other group concerned in community betterment. It serves as a sort of board for "city planning in flesh and blood." A great variety of committees may be organized, on such subjects as child welfare, family welfare, health, recreation, mental hygiene, central purchasing, Social Service Exchange, and so on through many functions, any one of which any group of agencies may wish to perform in common. Each committee brings together the representatives of all the agencies interested in the problem, for common discussion and action. In general, these committees are purely advisory, and do not attempt

to render any actual social service. Their task is to get things done, chiefly through directing to the problem the activities of existing agencies. Sometimes, however, services of mutual advantage are undertaken, as in central purchasing. The advantages of cooperation in studying the city's needs and in seeing that every phase of every welfare problem is met in the best possible way are obvious. The power of a gift is magnified by teamwork.

Joint Money-Raising Desirable

In many of the cities where these councils exist, most or all of the charities which must raise funds by contributions have combined in a unified financial campaign.

The advantages of such a method of finance are obvious — reduction of cost of raising funds; saving in time of volunteer solicitors for funds; relief of the giver from repeated solicitation; standardization of bookkeeping methods and consequent improvement in business methods of the cooperating charities; evening up finances of the charities, so that all have enough to do their work properly and none have unused balances lying idle; planning of social work on a careful budgetary basis, related to the social needs of the community; opportunity for the giver to put his own giving on a similarly careful budgetary basis and to plan at one time all his giving for the whole year; and release of charitable boards from continued money-grubbing so that they can do real social service.

The interest of the giver is not diminished by

interposing this new financial agency, for he may designate on the subscription card any agency which he wishes to receive any part of his gift; while, usually, a carefully planned, year-round publicity program made possible by the centralization of finance and publicity keeps him closer in touch than ever before with the service his gift is rendering.

More givers, larger gifts, more effective gifts, and happier givers are reported to be the practically unanimous experience of the communities which work out properly the plan of unifying all appeals for funds. The table below indicates the financial success of the "Community Chest" plan in a few cities. Under this plan the difficulties of the giver seem to be removed so far as is possible, and his pleasure in constructive charity to be raised to the highest degree.

City	Organization	Popula- tion	1920 Budget	Am't per Capita
Saginaw, Mich...	Welfare League.....	65,000	\$ 428,617.20	\$6.59
Cincinnati, O....	Community Chest.....	401,158	2,100,000.00	5.23
Cleveland, O....	Welfare Federation....	796,836	4,000,000.00	5.02
Detroit, Mich....	Community Union.....	993,739	4,000,000.00	4.03
Rochester, N. Y..	Patriotic and Com- munity Fund.....	395,000	1,163,272.52	3.94
Plainfield and N. Plainfield, N. J.	Community Chest.....	35,000	133,900.00	3.83
Rome, N. Y.....	Community Chest.....	24,000	88,847.75	3.70
Minneapolis, Minn.	Council of Social Agencies	380,498	1,251,566.00	3.27
Orange, East Or- ange, South Orange, West Orange and Maplewood, N. J.	Welfare Federation....	105,000	340,342.00	3.24
Youngstown, O..	Community Corpora- tion	125,000	400,000.00	3.20
Erie, Pa.....	Community Chest.....	102,093	319,667.44	3.13
Dayton, O.....	Community Chest.....	153,000	450,000.00	2.22
Toledo, O.....	Community Chest.....	243,000	500,000.00	2.06

The principles given in this chapter for the efficient organization, management, and "marketing" of a charity, and for the cooperation of charities for efficiently serving their mutual requirements and the community's needs, show that gifts can be given an effectiveness which was not even suspected until recent years. Charity can be run on the business basis of the most effective corporation; and by virtue of the freedom made possible by this very fact, can be made, still, to have all the sympathy, all the love, all the kindness, all the insight, all the flexibility of the most perfect individual. "Efficiency," says Harrington Emerson, "is the easiest, quickest, and best way to the most desirable things of life; and is not that what the giver wants in his charity?"

CHAPTER IX

THE WIDOW'S MITE

IN a recent campaign for charitable funds the card of a well-to-do woman "prospect" was returned without a subscription, but with this penciled comment by the volunteer solicitor who had tried to secure a gift, "Said she couldn't give a cent; but I know she has three maids, a butler, and two motor cars."

About the same time, I accompanied two of our most effective volunteer solicitors, regular "wheel horses" noted for their success in wringing gifts from reluctant contributors, in a call on a gentleman who had never been known to contribute to any cause, either in connection with his business association or with charity. "No, I can't give you a cent," he said evasively, "I've already given away seventeen and one-quarter per cent of my income—more than my income tax allows. I've given it all direct, but I've given it." Nothing that my companions or I could say could budge him. "Well," they said as they departed, "we didn't do any worse than we expected. He never gave anything to any cause that we ever heard of."

On the other hand, I have known people who gave far out of proportion to what others of the same income were giving; and I have known one of our

most effective volunteer workers to advise a generous woman giver not to subscribe as much as she offered to, because he did not think she could afford it.

In general, I should say, the average citizen is generous, and wants to give his full share to the charities which have a just claim on him. What, however, this full and fair share may be is often a difficult question to answer; and lists of givers reveal the greatest disparity between the opinions of various citizens.

“How Much Shall I Give?”

The question of how much to give has long been of concern to the charitable. The ancient Jews devised a tithing system, the giving of a tenth of one's income to church and charity. St. Augustine directed the faithful “to give one's superfluity to him that hath need; to give of one's temporal abundance to deliver his brother from temporal tribulation.” “What am I bound to give?” inquired St. Thomas Aquinas; and he answered himself, thus, “My superfluity.” A more modern idea was expressed in the slogan used during the war charity campaigns—“Give until it hurts.” A still more recent development is the attempt made by the Interchurch World Movement and the various denominational campaigns which have been associated in it, to create “Christian Stewards” who will give at least one-tenth of their income to the church, regardless of any other gifts they may make to unsectarian causes. None of these slogans or catch-words, how-

ever, indicates very closely what the average citizen should give to all charitable causes.

Modern Giving on a Wholesale Scale

More adequate evidence as to the citizen's responsibility for giving is found in the experience of various American cities which since the World War have established so-called "Community Chests" that include all charitable appeals, whether for local, state, national or international purposes. The results of some of these campaigns for the budgets of the year 1920 were given at the end of the last chapter.

It is quite evident that many people in these cities do not give at all. For example, Cleveland's Community Chest campaign for 1920 secured 150,000 givers; Cincinnati's, 50,000. A large number of these contributors gave small amounts only. Obviously, other givers must contribute larger amounts to make up the difference and must give, not merely in proportion to their incomes, but in proportion to their surpluses over the mere expenses of living. In some of these big community campaigns, gifts of \$50,000, \$100,000, and more are not unknown. The most well-to-do must bear the heaviest portion of the burden; but everyone who can give at all should give in proportion to his ability.

Giving as "One of a Group"

A successful method of scaling gifts is the "one-of-a-group" method, whereby the giver decides to become one of a group of givers of a certain amount.

For example, if a city has one man who can afford to give \$100,000, it ought to have two men who each can give half as much, five who can give a fifth as much, and so on, after this fashion :

<i>Size of Gift</i>	<i>Number in Group</i>	<i>Total for Group</i>
\$100,000	1	\$100,000
50,000	2	100,000
25,000	4	100,000
10,000	10	100,000
5,000	20	100,000
2,500	40	100,000
1,000	100	100,000
500	200	100,000
250	400	100,000
100	1,000	100,000
50	2,000	100,000
25	4,000	100,000
10	10,000	100,000
5	20,000	100,000
2	50,000	100,000
1	100,000	100,000
	Totals 187,777	\$1,600,000

This plan cannot of course be exactly followed, but with it as a guide, givers can place themselves in the groups in which they belong.

Shall Gifts Be Published?

With this one-of-a-group plan, which has the further advantage of giving a contributor a certain pride of place, would necessarily go at least in part, the policy of publishing the names and amounts of subscriptions. Some objection has been raised to such publication, on the score that the left hand should not know what the right hand does, but ample

precedent exists in church history, for it is recorded that in the early Christian Church the bishop, when he distributed alms among the poor, was to tell the recipients the name of the giver, so that they might pray for him by name. In addition to securing the potential value of the blessings of those who are benefited by charity, publication of names and amounts also has a wholesome effect on givers whose generosity might be less if they did not know that the public would know what they gave; while he who is really charitable should not mind having his gift published if it will help serve as a standard for the giving of others less sure of what they ought to give.

Given the standards set by information as to the amount per capita given in his city, by a scale of giving on the one-of-a-group plan, and by a published list of names and amounts, the giver can probably figure out pretty well what he ought to contribute.

Giving by Budget

Probably the best system of giving is to make a budget based on the year's income, and to allot to all philanthropic causes as much as can be spared or as the giver feels he ought to give. This amount set aside for giving should then be further divided into various causes, including church, child-welfare work, health-work, family welfare work, leisure-time activities, and so on. The amount to be given to each of these causes should depend upon the number of people likely to share in the burden. For example, one would give more to help support a church with

an annual budget of \$10,000 a year and 200 members, than he would to support a child-placing agency with a budget of \$10,000, but with a giver's list of 1,000.

Every giver should be a well-rounded giver, rather than one who gives exclusively to some one cause.

After the year's budget of giving has been thus planned it should be divided up into payments on some convenient time basis such as monthly, quarterly, or semiannually.

All this may seem like a great deal of trouble, but surely if one gives at all, he wants to give both wisely and well. The only easier way to give intelligently is by giving through the financial federations and community chests which are described in the previous chapter. While such federated funds exist in forty or more cities at the present time, the greater number of givers in this country have not yet available the relief which federation affords. Under any circumstances, however, he who makes an art of his giving will plan his gift with a direct relationship to his income and to the needs of his community, distributing it carefully, and with due regard to the service it will render.

The Will to Give

These suggestions, practical as they are, do not settle entirely the question of how much one can give. Guideposts, they are, indeed, on the road to giving; but, after all, the really decisive factor is the will to give and to help one's fellows in the manifold kinds of distress which afflict them in our

modern cities. Most of us, as a matter of fact, give far less than we could, if we would. We want so many other things worse than we want to give—trips to the seashore and to the mountains, for example, when there are multitudes at our very doors who cannot even get into the open country that lies about our cities for much-needed recreation; new clothes, when our old clothes would do another season and when there are many souls who live in veriest tatters; new motor cars, when our old ones would do and there are many who lack the necessities of life; ostentatious dinners and parties, when many have not enough food to eat. I have known respectable citizens who spent more for a buffet supper for a few friends than they give in the whole year to all of a city's philanthropic activities. The trouble of course is that they do not really care as much as they pretend to for their fellow-men; and that in their sleek comfort they lack the imagination to see the troubles which afflict those who live but a few blocks from their comfortable homes.

The story is told of a wealthy woman who came in from a drive on a bitterly cold day and said to her chauffeur, "James, prepare a basket of food for the poor at once. They must be suffering greatly." Ten minutes later, after thoroughly warming herself in front of her crackling grate fire, she called James and said, "I guess you needn't bother about that basket for the poor. It isn't as cold as I thought it was."

Whether we are givers or social workers, the responsibility rests on each one of us who sees the

problem of human service and the need for it, to use every possible means of arousing the understanding and stirring the consciences of those who do not see and who do not care. We must make the cause of human brotherhood so important and so popular, that it will overshadow the claims of ostentatious expenditure and competitive display. We must make it a vital factor in the lives of all our citizens — or else many other things than charity will suffer.

No more fitting summary of the argument for generous giving can be presented than the following quotation from a very Good Book :

And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

CHAPTER X

THE GIVER WITH THE GIFT

*The Holy Supper is kept, indeed,
In whatso we share with another's need;
Not what we give, but what we share,
For the gift without the giver is bare;
Who gives himself with his alms feeds three,
Himself, his hungering neighbor, and me.*

Thus sang the transfigured leper to Sir Launfal in days long gone by; and thus still sings the spirit of service in the souls of those who really love their fellow-man. To give of one's surplus surely is necessary, to give until it hurts is certainly creditable; but still more desirable is it to give of one's thought and time and energy in personal human service.

Volunteer Service Must Be Organized

Evidently, the desire to render such service is general. It is behind the impulse of the man who gives a coin to the beggar on the street or of the housewife who gives a handout to the "bum" at her back door. Intelligent people, who are familiar with the facts given previously in this book, realize the futility of such giving. The remedy is to provide channels for constructive giving of money through

carefully organized charities, and then to give opportunity for those who wish to render personal service through proper arrangement made by these same charities.

The days of the individual giver to his private poor have gone forever. "Lady Bountiful" is a caricature of a type of benevolence which has passed beyond recall. As was made clear in chapter iii, the problems of the poor are so numerous and so complicated and the agencies which may be brought into play to solve these difficulties are so various, that the person who wants to give money can usually only be sure of its effectiveness when it is transformed into the activities of a competent organization. So also the person who wants to render personal service must render it through some agency which can advise and direct him and back him up with a great variety of resources.

Danger of Unrelated Effort

Individual effort, unrelated to that of existing agencies, is likely to be not only ineffective but positively damaging. I have in mind a group of kindly ladies who one day telephoned the Associated Charities in one of our cities to the effect that they would like the Associated Charities to send milk to the Jones family.

"You don't need to make any investigation," said the good woman who was telephoning. "We have been taking care of the Jones' for a long time and all they need, beyond the other food we have been

giving them, is this milk, which we haven't enough money to get for them."

In spite of this assurance, the Associated Charities visitor called, and found that Father and Mother Jones were dying of tuberculosis; that their appearance of poverty had been enhanced by the fact that they had sold most of their furniture, knowing they would die; and that the diet which the ladies had been providing was entirely unsuited to the tuberculous. A doctor and tuberculosis nurse were called, but it was too late. The father and mother died. The five small children were all found to be infected with tuberculosis, of which they were only cured after long and expensive treatment. They then had to be turned over to a child-placing society for adoption.

Such, too often, are the results of amateur charity in our complicated modern cities.

An Old Idea in New Form

The idea of rendering non-professional, volunteer service in an organized way is not new. As early as the twelfth century St. Francis of Assisi established rules of order for the Tertiaries, or members of his Third Order (the First Order included the Franciscan friars and the Second Order the nuns). The Tertiaries were lay men and women who lived as other people but were bound to deeds of religious and charitable service in cooperation with the members of the First and Second Orders. This Third Order became exceedingly popular, and kings and emperors and women of high rank, as well as great

numbers of the more common people, joined it. In the course of time, similar groups of lay workers were attached to the Dominicans, the Augustinians, the Benedictines, and the other mendicant and monastic orders. St. Vincent de Paul in the seventeenth century in France helped to bring about a revival of interest in such volunteer service, particularly in behalf of the sick, of the imprisoned, and of unmarried mothers and their children. At the present day lay service in connection with Roman Catholic charitable orders seems to be on the increase; while more and more people of all religious faiths are endeavoring to find means for effective personal service to those in need.

Wide Scope for Volunteers

The opportunities for personal service now are greater than ever they were before. This is indicated by the tremendous variety of social service activities previously described. He who wants to serve can utilize any aptitude he has for the well-being of others, from exercising a talent for housekeeping in instructing inefficient housewives, to employing a knack of imitating birdcalls in entertaining the children of an orphan asylum. He can give, further, any amount of time he chooses, from an hour once a year to all day, every day, week in and week out.

The Volunteer Salesman

The opportunity for service in connection with the financial campaigns of various charities and community chests has been mentioned. Such service

often is all that a person can render. It can be made most valuable if the worker adds to his annual campaign work of solicitation the function of talking about the charity whenever the occasion offers, throughout the year. By thus serving as a center of publicity he can lighten his own task of money-raising in the next campaign and can help in advancing the whole social service movement.

Useful as this financial service is, it still lacks the pleasure of personal contact with the person served and the advantage which may be given to that person through the personality of the volunteer. Our purpose here is to discuss some of the opportunities which exist for real personal service on a volunteer basis and the conditions which should govern such service.

Opportunities for volunteer service exist in all the fields of charity which we have described.

Helping the Poor to Help Themselves

In the field of family welfare, one may serve as a member of a "case committee," helping with his advice to solve family problems as presented by the district workers; or may give as much time as he chooses in visiting the families themselves in their homes and in helping to work out their problems. Many are the instances where a man or woman of strong character and wide experience has been able, through sympathy and tact, actually to regenerate a family; while often, even when such improvement is not possible, the friendly visitor brings a fund of good cheer and encouragement which is of the great-

est value in softening the rigors of life for the unfortunate. One of the prime requirements of such service among the poor is that it be marked by simplicity and friendliness, without any condescension. The relation of volunteer to client must be one of mutual trust and sympathy.

"Become as a Little Child"

In the field of child welfare much valuable service also may be rendered. One may take into his home, temporarily, children who are being held for adoption or for return to their parents when transient difficulties are over. He may visit in the homes of neglected children and try to help work out their difficulties. He may keep in touch with children who have been "placed out" for adoption, to see that all is going well. He may become a Big Brother to a delinquent boy; or "she," a Big Sister to a wayward girl. He may organize games, read, or give musical performances in children's institutions. Work with children is difficult, because to get the best results one must "become as a little child;" but it offers great joy and satisfaction.

Caring for the Sick and Injured

In the field of health great opportunities for service exist. While the good soul of today no longer goes around nursing the sick poor, because public health nurses and charity hospitals do this work much better, much work still remains for volunteer hands to do. The Red Cross during the World War showed the opportunities for unpaid workers in

winding bandages, sewing hospital linen, and preparing layettes for infants. On a lesser scale, this work still remains to be done for our ordinary hospitals and nursing associations. It offers a pleasant and useful type of activity for church sewing societies and hospital auxiliaries. Women trained in home nursing or given short courses in the elements of public-health nursing may be of great service in time of epidemic, as during the influenza epidemic of 1918-19. Valuable service can be rendered in visiting hospitals and reading to patients or talking with them cheerfully; while among convalescents and particularly children, much may be done in the way of providing training in handicrafts and leadership in games. In connection with hospital service departments, one may visit in the homes of the sick and help work out the problems which have caused the sickness or which may hamper recovery when the patient returns home.

In the field of mental hygiene similar opportunities for service are presented. One may help train the inmates of institutions for the insane or feeble-minded in occupations, provide entertainment of various sorts, and visit in their homes to help work out domestic problems. Contrary to general belief, most of the insane are not dangerous, and the feeble-minded are merely little children in mind.

Widest Range in Leisure-Time Activity

In the field of leisure-time activities perhaps the greatest variety of volunteer service may be rendered. One may become a Boy Scout master or a

Girl Scout leader ; teach citizenship, English, arithmetic, or other subjects to men and women of foreign birth ; coach backward girls and boys in their studies ; supervise a gameroom ; help direct activities on a playground ; conduct classes in manual training, music, sewing, cooking, clay modeling, painting, printing, or any one of a multitude of other subjects ; conduct hikes ; provide musical or other entertainment at club or neighborhood parties ; work with "difficult" boys or girls and through personal advice and help keep them from getting into trouble. The opportunities in this field are as infinite as the likes and desires of human nature itself.

Such in brief are the opportunities for personal service which present themselves to the person who wishes to give himself along with his gift.

The Value of Volunteer Service

The satisfactions of such service are manifold and the rewards many, both to the person who is served and to the person who renders the service. The volunteer will find his own sympathies broadened, his understanding deepened, and his outlook on life widened. Valuable, too, are the results to the organization which secures volunteer workers. It may do its usual work with fewer paid workers, or more work with the same staff of workers and may count on the volunteer workers to act as centers for informing the public on the work of the organization. The infusion of the outside point of view helps prevent the organization's point of view from becoming

too highly institutionalized — that is, if the volunteers are of right quality and may be depended on.

The Rules of Volunteer Service

This last proviso suggests that if volunteer service is to be of any value, or, indeed, of not more harm than good, certain regulations and requirements must be set for it except for the most casual kind of impersonal entertainment. The volunteer should first of all have an understanding of the general field in which he is attempting to serve, as, say, the family welfare field; and some acquaintance, also, with the principles of the specific task he is undertaking, as, say, the instruction of housewives in family budgets. Second, the volunteer should be willing to keep in touch with current developments in the field in which he is serving, through reading such a social service magazine as the *Survey*, reading the best books which are published, and attending conferences and lectures on social subjects. Further, the volunteer must be regular in his service and be dependable. Much volunteer work in recreation centers is more bother than it is worth because half the time the person who has promised to conduct, say, a manual training class, fails to appear at the scheduled time, and a paid worker has to be on the job to instruct the boys or else the organization suffers a severe loss of confidence on the part of those it is trying to serve. Moreover, it is generally better for the volunteer to do one job well than to give partial attention to several tasks; better, for example, to devote one's self to one needy family

than to give the same amount of time to half a dozen. Finally, volunteer service must be supervised. The volunteer must be responsible to a trained worker with whom he advises concerning the problems he meets and the solution he applies. In his service the volunteer must be subject to all the principles which have been enumerated as essential to an efficient organization. They are the "rules of the game" which all workers, whether paid or unpaid, must play by.

A Clearing-House for Volunteers

One of the chief problems of the person who wants to render volunteer service is to find opportunity for his service. The method of making application at one agency after another for permission to help is wearisome and unsatisfactory, and likely to tire out the volunteer before he finds a niche in which he can be most effective. The only sensible method is for the charities of a city to unite as a council of social agencies, as described in the chapter on "Effective Gifts" and then to let this council maintain a clearing-house for volunteer workers. This central office can direct volunteers to the charities which can best use their abilities and most need them. It can advertise the opportunities for volunteer service, so as to reach many people who had not previously thought of such service. It can conduct training courses for volunteers, organize series of lectures, issue courses of reading, and standardize the requirements for volunteer service for all the agencies of each type. Teamwork in handling gifts of service

is as valuable as teamwork in handling gifts of money.

Promotion for Volunteers

The volunteer need not stop at service of the kinds described. Many volunteers have developed such ability and such interest in their work that they have become full-time, professional social workers. Many others have developed such an interest and showed it so effectively, that they have been elected as members of the boards of directors of the organizations in which they have served, and thus helped to put into action constructive policies, the reasons for which they learned as actual workers. Certainly, also, volunteer service in giving time is the best possible basis for an understanding to guide the giving of money.

Volunteer service thus is seen to be of the utmost importance in contributing to the well-being of those in need, in aiding charitable organizations to do their work well and adequately, and in satisfaction to the volunteer, himself. It requires intelligence, patience, persistence, and the cooperative spirit, and can utilize all the talents, all the training, all the experience and all the time the volunteer is willing to devote to it. When properly rendered, it is the highest form of giving, for with it the giver gives himself.

CHAPTER XI

WHITHER?

AND thus, at last, we have come to the end of this little guide book which strives to describe for wayfarers through the land of life one of its pleasantest routes.

“What,” you may ask, “is the use of all these minute directions as to the roads to follow, and the pleasant sights to see and the experiences to be enjoyed, if the route is to be put out of business? We hear so much talk these days that poverty is to be abolished, that charity is to disappear, that socialism and syndicalism and single-tax-ism and birth-control-ism and social-legislation-ism and general prosperity-ism will banish all need for philanthropy and social service. Perhaps your guideposts and landmarks, so carefully indicated, will soon stand stark and useless on a road which is overgrown with lush grass that knows no travelers’ foot.”

Charity to Remain

Alas, that this prophecy is not likely to come true! Would that poverty, disease, ignorance, shiftlessness, untimely death, inequality of opportunity and ability, vice, and crime might disappear from the face of the earth; and that all the millions of men who swarm thereupon might become equally noble.

happy, independent, self-supporting, and robust. Such an evolution may take place in some dim and distant millenium; but still, for many hundreds and thousands of years to come, there will be opportunity, of some sort or another, for those of us who feel sympathy and pity and compassion; who are moved by the calls of duty, justice, religious obligation, and a broad humanity, to show, through sharing our worldly goods and our energies, that we do love our neighbors as ourselves.

Much Poverty Will Be Eliminated

The needs, indeed, which charity is called on to meet will change. There is no doubt that some of the reforms which are so valiantly agitated at the present time will help greatly to modify our present problems of poverty, to lessen the acuteness of distress and to distribute more widely the wealth of the community and of the nation. The preventable hazards of life, such as sickness, accident, untimely death, and unemployment, may be very greatly eliminated. Old age will doubtless be robbed of much of its terrors by pensions; and accident and sickness encountered in the course of work will be compensated by disability pensions and health insurances. Compulsory education with increasingly high age requirements, coupled with continuation education after a young person goes to work, given force by vocational training for specialized pursuits and given point by mental tests which will adjudge the fitness of each child for a particular type of work, will produce men and women more able to earn their

own living. A universal system of labor exchanges will greatly reduce unemployment. Segregation of all feeble-minded as the result of tests early in life will remove most of our criminal, vicious, and shiftless classes. The housing and city-planning movement will endeavor to see to it that every citizen lives in an attractive and wholesome home. The recreation movement will offer everyone a chance for joyous play and for self-expression in a multitude of ways. Industrial processes will be better adapted to the physical and spiritual needs of the workers, and we shall have fewer men and women "worked out" in the prime of life. Despite all these rosy prophecies, which will surely be realized in greater or less degree, there still will be people in various sorts of need. No system works perfectly. The civilization of the future will break down in this place and that and human nature will here and there revert to old types. Charity will still have work to do.

The methods, too, of charity will surely change, as its problems change.

City Will Assume Many Activities

As community after community becomes practically a community of givers, through the operation of unified campaigns which secure subscriptions from almost every able-bodied person, and as the whole community is more and more completely "sold" on the question of social service, the question will naturally arise, "Why not substitute this voluntary giving, which is practically universal, for taxation,

which is universal?" In consequence, many activities, now privately financed, will be taken over by the community. Public-health activities, including home nursing and hospital treatment probably will be among the first to be taken over by the state. On them depends the community's well-being; and the community cannot afford to let any special group in its number, no matter how wise, finance and direct so vital a function. Family welfare work is already being done in some cities as a function of government, notably in Detroit; and as it becomes possible to trust municipal officers to administer so delicate a function without partisanship and with trained and competent workers given assurance of employment so long as they render satisfactory service, more and more communities will be willing to see their Associated Charities transformed into city social service bureaus. It probably will not be long before the state assumes complete responsibility for dependent and neglected children, with special attention given to home-finding and child-placing by competent workers, just as it has assumed complete responsibility for education, which until the last century or so was entirely private or charitable. Rapidly, too, the leisure-time field will be occupied by such community activities as school social centers and community music and drama, while the playground and park systems will be expanded to meet the needs of all the people. In all these activities, it is to be hoped that opportunity will be left for volunteers who want to give of their time and ability, to serve their fellow-citizens, much as in Elberfeld, Germany, citizens in each dis-

district of the city were made responsible for a certain amount of family welfare work under the supervision of public officers.

Private Philanthropy Will Still Remain

While a large part of what we now consider philanthropic activities will be taken over by the public, many others will remain or be created under private finance and control. Public opinion will in actuality move but slowly to assume all the functions just described; and in many cities for a long time the mass of the citizens will be unwilling to carry the burden of taxation for causes now supported by contribution. Further, many special groups will retain their own charities. The Jews probably will long continue caring for their own poor, the orthodox of whom require special food and cooking which probably would not be supplied by public authorities. The Roman Catholics and some Protestant denominations will for many years continue their orphanages where dependent children may be brought up carefully in the faith of their fathers. Fraternal orders will keep up institutions for their aged and infirm members and for widows and orphans of members. Recreational centers will be maintained by such activities as the Young Men's Christian Association which wish to subject their users to a special inspiration or religious influence. Again, a public system of social service, established by law, is bound to have many inequalities and to suffer from the fact that social conditions change while the law remains unaltered through inertia of

public opinion. Private charity must "take up the slack." Thus, in the beginning of the development of the mothers' pension system, it was found that many unusual cases existed which the law did not cover, as, for example, mothers with sickly children who required special food and care for which the allotment provided by law was inadequate; while, later on, during and after the World War, the increase in the cost of living made all allowances inadequate and forced private charities to supplement practically every pensioned family. Finally, private philanthropy will always go a-pioneering, seeking to render service in the places not yet accepted as properly to be cared for by public agencies, and to experiment in untried activities, as, recently, private philanthropy has done in promoting mental tests for the feeble-minded and in developing treatment and training for the crippled.

Principles of Social Service Will Endure

If it is true that charity will still be needed in this world for many and many a day — and it seems as true as anything well may be in this changing world — the principles which have been enunciated in the earlier chapters of this little book will stand. Still will giving be most truly charitable when based on the desire to serve another. Still will the best method of social service be that which takes into account the special problem of each individual and cuts the service to fit his needs. Still will it be wise and humane to remove so far as possible the causes of human distress. Still will remain,

in one form or another, the problems of family welfare, of child welfare, of physical and mental health, and of the leisure time of the people, to be solved in varying ways. Still will the principles of business organization be required to render effective aid in these fields of service. Still will heart speak to heart, and human being help human being. Still will abide those graces of which the greatest is charity.

Charity and Human Brotherhood

Still, also will persist the factor of charity, or social service, as a great binder of mankind. As more and more people become liberal in thought through the wide dissemination of education, as we pass further and further from a state of class distinction and economic bondage, and all citizens see that they are responsible for the well-being of our democracy, giving will become more and more general, until even those who receive charity will think it their pleasure and duty to give when they can, while all of us will be benefited by a charity which serves the whole community. In some democratic plan of cooperation all charities will be affiliated; all racial groups; all neighborhood groups; all citizens. It may be that in charity, whose principles are common to all religions, we may find a basis for cooperation which will bring together Catholic, Jew, and Protestant, overlooking doctrinal difference, in a common program of human service. It may be that charity, as translated into service to the life of the community, will bring together capital and labor, in agreement

first on the principles of social well-being and later on the principles of economic cooperation. Through that charity which is the living spirit of all human service, the bonds of human brotherhood will be knit closer and closer, and men will come nearer and nearer to realizing the truth of that inspired phrase now nearly two thousand years old, "We are members, one of another."



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